

INDIAN QUESTION BECOMES ACUTE AGAIN

Commission Is in South Africa Study-
ing Problem to Make Their Lot
Somewhat More Bearable.

LONDON, Nov. 17.—The question of the British East Indians again has reached an acute stage, nearly every dominion and colony to which these British subjects emigrate either barring them or having legislation which very effectually prevents them from entering or remaining in those places.

The imperial government, having more to say in the government of the crown colonies than it has in that of the dominions, has taken steps to make the life of the East Indians in those colonies more bearable. A commission composed of a member of the British Indian government and an East Indian of industrial experience is now visiting the crown colonies to which indentured immigration is still permitted. The commission will make a thorough investigation into the conditions of employment of East Indians, and generally into their position and treatment in those colonies.

In the dominions the Imperial government, which would have Indians treated as are other British subjects, is faced with exactly the same difficulty as the Federal government at Washington has in connection with California's anti-Japanese legislation. The people of the dominions insist on having "white men's countries."

In Australia, East Indians, like all other Asiatics, are being kept out under the operation of the law which empowers the State governments to make the entry of East Indians conditional upon their ability to pass an examination in a European language. In New Zealand legislation of a similar nature is being prepared. It will be noticed that not English but any European language is the test.

In the south Africa to the many other disabilities imposed on East Indians another has been added by a decision of the high court. This decrees that the wives, even if sole wives, are not wives before the law of the union if they have been made so under rites which allow polygamous marriages.

In Canada East Indians are still refused admission in spite of an arrangement which Lord Harding, viceroy of India, has reached with the Canadian government by which special permits are to be issued to East Indians desirous of visiting Canada. As in South Africa, East Indians who have acquired domiciliary rights in Canada are not allowed to bring their wives and children into the country. This Canada accomplishes by a provision in the immigration law, which requires that they shall reach Canada by an unbroken voyage from British India. As there is no direct steamship communication between the two countries, this provision cannot be met. British Columbia is further embarrassing the Imperial government by threatening more legislation to keep out not only British East Indians, but subjects of England's ally, Japan.

HOW THE FILIPINOS FEEL TOWARD US.

In a personal letter to the writer, Mr. John W. Calloway, of Manila, Philippine

Islands, a valued reader of THE AGE, who has a long record of army service and of Philippine civil service of many years, says the statement that the Filipino people are prejudiced against Negro soldiers, as published in the news columns of THE AGE of December 26, 1912, is not true. Far from being so, they have shown in all possible ways in the past that they are not, and are now showing it. They show it very demonstratively in all athletic contests between white and black soldiers, in which they prefer the latter invariably to the former in the betting. Especially is this the case in boxing contests. He thinks that Negro boxers and theatrical people of the clean sort would have great success in Japan and the Philippines, but they must be artists, every inch, and he says. Only small compensation needed, as there are plenty of artists, the Filipinos being a very artistic people.

Can you say something on this subject?" says Mr. Calloway, "to me it seems that they lay too great a stress on their weaknesses; that they are thought better of outside the United States than they think of themselves." We think this to be true from our experience in the Far East—in Japan, China, the Philippines and India—but it is far from being true in Australia, white Africa and Europe, with the exception of France and Russia and Asia. Wherever the English language has penetrated and got a foothold in the past twenty-five years race prejudice has grown by leaps and bounds, so that even in European Africa the Negro is regarded and treated as a stranger in his own land. Where the thing will end is not clear to those who hope the best for the Negro people.

We should teach the Spanish language more generally in all of our colleges and universities, so that our young men and women could distribute themselves more and more in the Latin American States, where there is little race prejudice and many opportunities now not opened to them in their country.

Race Problem - 1912 Discrimination, Review of Negro

In the connection with the foregoing to note that the initial gifts of the trustees of the Phelps-Stokes fund established by the will of the late Miss Caroline Phelps Stokes have gone to the Universities of Virginia and Georgia. They have donated \$12,500 for the fellowships of each of these institutions. The balance of the fund is to be used for the purchase of books and the maintenance of the library at the University of Virginia.

THE LOTT CAREY CONVENTION CLOSES SUCCESSFUL SESSION *The Christian Trial Advocate* *Elizabeth City, N. C. 9-11-12* Special Interest Manifested in Foreign Missions, Dr. C. S. Brown Relected, Dr. A. M. Moore Present, Next Session at Norfolk.

Portsmouth, Va. The final events of the sixteenth annual session of the Lott Carey Baptist Foreign Mission convention will long be remembered by those attending same as characterized by a spirit of self help and concrete evidence of the Negro's ability to become a helpful factor in christianizing Africa. A prominent feature of the session held yesterday was the determination of the delegates to raise sufficient funds to promote the work now being carried on by the convention in Liberia, Africa. Dr. Chas. S. Morris, one of the most eloquent orators of his race and regarded as the leading advocate in the world, followed Dr. Morris of foreign mission work, and pastis and emphasized some of the for of the Bank Street Baptist church, Norfolk, made one of the strongest appeals for the support of mission that has ever been delivered by one of his race in this section of the country. He urged the Negro to take his own chance, but if he was sluggish

and did not contribute his share to enlighten his heathen brother he would become an undesirable factor.

After these strong appeals a motion was passed that a collection be lifted and subscriptions taken for the raising of funds for the erection of a chapel in Liberia. It was remarkable to see the men and women rally and without any previous knowledge of this effort of the convention nearly \$1,600 was raised at the morning session and the amount is being supplemented.

Various committees made their report at the morning session. In giving vital missionary statistics, Dr. G. E. Read, statistician of the convention, in part said: "America stood at the head is her contributions for missions. Great Britain is ahead in field force, but America lead more to Christ than any other country." Rev. J. H. Randolph of Washington, D. C., made report for the commission appointed at the last session of the convention at Wilmington, N. C., to consider cooperation with the New England Negro Baptist Convention. This report created a discussion, but was adopted.

One of the greatest factors in the reaching of the Negro masses in North Carolina and one who had done much to make the Negro a better citizen in his state, Dr. Augustus Shepard of Dur-

The actions of Mr. Joe Butts of Fannin County, the Colored man, who on Wednesday brought suit in the United States Court in Atlanta against the amendment to the Georgia Constitution disfranchising the Negro will be watched with much interest. The suit is brought against the registrars of Fannin County for \$5000 damages for refusing to allow him to register, and in his suit he declares the amendment to the state constitution is contrary to the constitution of the United States. Mr. Butts' move in this matter should commend itself to the Negroes of the state and the case will undoubtedly be watched with considerable interest. We are especially gratified to see that Mr. Butts is not willing to sit quietly by and have his rights denied him and trust that he will fight his case to the bitterest end. The time is now past when we as individuals and as a people should submit to the injustices which have been perpetrated against us without carrying the matter to the limit of the law. The longer we submit to such treatment the more will we be denied our rights. We must follow the example of other people along this line and wherever we are wronged go to the limit of the law for justice. We are citizens of the state and as such should enjoy equal rights with all other citizens and if these are denied us, we should not only protest vehemently but carry our grievances before the highest courts of the land. It is with no small degree of satisfaction, therefore that we commend the actions of this Negro and trust that his case will prove an incentive for protest to other Negroes of the state who are discriminated against.

RACE PREJUDICE IN OHIO.

Col. Roosevelt had his ear to the ground when he made such a sudden change of front on the race question concerning us that the voters of Ohio and violated the spirit of the Confederate Amendment to the Ohio Constitution striking out the word, barring colored delegates from "white" in the instrument. It made Southern States from membership in no difference if it remained so far his convention at Chicago. as its practical effect is concerned We should offset all of this by as it is in violation of the Constitution of the United States and therefore without force and effect, but the white Ohio voters wanted it to remain.

They thereby emphasized their antipathy to the colored people of that state. As the matter now stands, that rock-ribbed Republican state of the past now takes its stand with Louisiana, Texas and other Southern States. It shows too that

7-27-12
Savannah, Ga.

ham, N. C., was eulogized by many of the leading ministers of the convention. It was evident that the convention was grieved by the death of this sainted Negro divine.

Rev. Dr. A. Binga of Richmond, Va., considered as the nester of the convention, presided at the evening session. Dr. J. A. Whitted, one of the leading theologians of his race and pastor of the largest and most influential Baptist churches among his race, located at Birmingham, Ala., preached a practical and wholesome sermon.

Needs of Africa.

Another pertinent feature of last night's session was the address of Rev. C. C. Boone, M. D., who has served a number of years as missionary for this convention in the Congo Belge. His subject was, "The Needs of Africa." He in part enunciated that that first need of Africa is wide-awake and consecrated men and women who have the interest of Africa at heart.

The following officers were elected for the ensuing year: Dr. C. S. Brown, Winton, president; vice president: Virginia, Dr. H. L. Barco; District of Columbia, Dr. W. J. Howard; Pennsylvania, Dr. C. S. Simmons; Maryland, Rev. A. B. Cullis; New Jersey, Rev. E. D. Samuels; Tennessee, Dr. C. H. Johnson; North Carolina, Dr. W. T. Coleman; New York, Dr. W. M. Moss; Corresponding Secretary, Dr. W. M. Alexander, Baltimore, Md.; recording secretary, Dr. A. W. Peque, Raleigh, N. C.; statistician, Dr. G. E. Tead, Virginia; treasurer, Rev. J. Hughes, Norfolk.

The convention closes next year in Wash-

DIX APPO

*Disfranchisement
in Georgia.
Independent 8-8-12
P. 343.*

*The Baltimore Times.
June 15 - 18.*

HOW THE COLORED MAN IN CUBA FEELS ON THE QUESTION OF HIS EQUAL CIVIC RIGHTS.

The Following Letter of General Estenoz, Leader of the Cuban Revolution to the American State Department Speaks for Itself.

The Estenoz letter says:

"The Negro under the present conditions in this country has no chance and the object of the warfare which we are now carrying on is to secure for him the civic rights to which he, in common with other Cubans, is entitled under the Constitution of the Republic, and for which he fought during so many years.

"The warfare we are carrying on is a civilized warfare. We are neither robbing nor mo-

present administration we have not had. Instead of suffering such treatment in the future we prefer to fight and even die. Moreover, I desire to say that rather than to continue to be governed by Cubans in the way that we have been governed in the past it would be greatly preferable to be governed by strangers. I have learned that the American mining companies have armed their Gallego laborers and I have warned them not to permit these men to enter the fight against us, for, if they do so, we shall retaliate by killing every Gallego on whom we can lay hands.

ducting a revolution in Cuba that I burned the buildings of the Spanish-American Iron Company. I regretted the necessity for this action and also the taking of such property as arms, horses, saddles, etc., but for the success of the enterprise it was absolutely necessary to obtain these things, as it would be impossible to carry on a revolution merely by organizing a band of men and quietly sitting under a mango tree.

"Any agreement that I might make with the Government of Cuba for the settlement of this

lesting women. We are not murdering white people. nor have we any intention of doing so. although the Cuban Government is continually stating that such is our purpose. We are not making war against foreigners. and we hope that they will not take sides in this conflict. We are fighting the Cubans alone and the Cuban Government for our rights as Cubans and citizens

of this country, which rights so far under the

SEGREGATION LAW

ATTACKED BY COURT

Judge Elliott Makes Comment but Reserves Decision

CLASS LEGISLATION

Baltimore Judge Says if Idea Was Carried Out White and Colored Farmers Could Not Own Adjoining Farms. 10-17-

Special to THE NEW YORK AGE. 12

BALTIMORE, Md., Oct. 16.—The validity of Baltimore's segregation law confining Negro citizens to certain streets was argued on a demurrer before Judge Thomas Ireland Elliott in the Criminal Court last week. Assistant State's Attorney Horton S. Smith made the argument upholding the constitutionality of the law. His line of argument evidently did not strike the fancy of Judge Elliott, who injected a number of comments.

Attorney Harry Heckheimer argued against the law, and W. Ashline Hawkins, who has been retained in all cases arising out of violations of the obnoxious law, prepared a lengthy brief citing authorities to show that the City Council exceeded its authority in passing the law and that it was plainly class legislation.

Action of City Council Questioned.

Judge Elliott, in announcing that he would render a decision later, said it appeared to him that if the City Council had a right to make the races live in particular sections that it would also be possible to pass a law restricting colored people to certain farms in the

"The present Government of Cuba has endeavored to convince the people that the present is a race war. This, however, is false, as evidenced by the fact that in our ranks we have many white men and that in Cuba a race war would be an absolute impossibility, for with the exception of a few white foreigners all would be on one side. It was for the purpose of notifying

the world that I had undertaken and was con-

posed that a colored man should move

into a block inhabited by white persons. Probably every white person in the block would be before the Grand Jury to have him prosecuted. Surely that would be creating ill feeling. As to preserving the peace, the Police Department is organized to do that. If the idea of this ordinance is carried out to its logical consequences it might be made to apply to the counties. Certain farms might be inhabited only by white persons, and another farm adjacent thereto only by colored persons." Judge Elliott, before whom the demurrer was argued, is a Republican and is regarded as one of the fairest judges in the city.

"One of the inherent rights of human kind, long before the Constitution of the United States was heard of, was the right to hold property. Granting, for the sake of argument, that the legislature has the right to make laws as to the holding of property in certain localities, there is still the question as to whether the City Council has the right to pass an ordinance under which the citizen, entitled to own property under the state law, is forbidden under the city's ordinance to occupy it or to sell it to anybody at all. If the ordinance is valid, it appears to preclude the existence of property rights which seem to be fundamental.

"The court does not interest itself in trying to ascertain the individual opinions of the men who pass a law, but the court is concerned with the object of the law. The title of the ordinance under consideration states that the object is to preserve peace and to avoid ill feeling. If it accomplishes the latter purpose it will be doing something which no human agency since the foundation of the world has been able to accomplish, and probably will not accomplish until the end of the world. Frequently what is the cause of ill feeling to-day is not the cause of ill feeling to-morrow. On the spur of the moment, however, I cannot call to mind anything that would be more calculated to cause ill feeling than this ordinance. Sup-

pose that a colored man should move into a block inhabited by white persons. Probably every white person in the block would be before the Grand Jury to have him prosecuted. Surely that would be creating ill feeling. As to preserving the peace, the Police Department is organized to do that. If the idea of this ordinance is carried out to its logical consequences it might be made to apply to the counties. Certain farms might be inhabited only by white persons, and another farm adjacent thereto only by colored persons." Judge Elliott, before whom the demurrer was argued, is a Republican and is regarded as one of the fairest judges in the city.

affair would have to be concluded in the presence of a representative of the United States of America and only upon the assurance of this representative that the United States would guarantee the absolute fulfillment by the Cuban Government of the agreement, as the officials of that Government have made many promises to me in the past, and so far none of them have been fulfilled."

BY AL. L. ANDREWS

Washington, D. C. April 21st

The Senate of the United States in Congress assembled, on the 12th inst twice defeated the Williams amendment to the Immigration Laws of the United States, in the first instance by a vote of 28 to 25 and after a reconsideration had been allowed by a vote of 25 to 22. Thus reserving the true spirit of equity and justice to mankind.

The amendment was introduced by Senator John Sharpe Williams of Mississippi, and its effect was to prohibit the Immigration to this country of "persons from Africa or of African descent, other than native Porto Ricans." The vote shows how staunch was the opposition to the amendment, and is such as to constitute a high tribute to the Negro race. The activity of Senator Williams and many of his colleagues to secure the adoption of the amendment can only be characterized as an insult to the American negro, and a fear of Negro competition on vital issues. The present naturalization laws of the United States only permits persons of the white and negro races other than, of coming year.

course, native born, to become citizens of the United States, and in view of that fact in connection with the fact that the Williams measure would render absolutely inoperative that provision of the Naturalization laws, only add to the significance and necessity of a firm and stable opposition to any such enactments by the Congress. The Census of the United States shows that each year the augmentation of the white race through naturalization is very much greater than that of the negro race, and that knowledge renders have more obnoxious the Williams amendment because it leaves clear the fact that his motive can no more substantial foundation than that of prejudice

The 41st anniversary of the foundation of the Negro Womens Baptist Missionary Union will be held on Thursday evening April 25th 1912 at the 19th street Baptist Church, at which Miss Nannie Burroughs of the National Training School will preside. Addresses will be delivered by many notable Negro men and women and plans of advancement discussed for the coming year.

THE WILLIAMS AMENDMENT

To Immigration Laws Twice Defeated in the Senate

TRIBUTE TO NEGRO RACE.

Activity of Senator Williams an Insult to the American Negro.

ANNIVERSARY CELEBRATED

Discrimination, Review of Negro NO COLOR LINE IN WEST INDIES

Secretary of Jamaican Cricket Club of New York Makes Statement

CLASS DISTINCTION

Jamaicans Discriminated Against on Account of Station and Not Because of Color

WEALTH AND CULTURE COUNT

The Charge of Color Discrimination Made
by Thaddeus L. McDonald Refuted by
R. Roger-Melbourne.

N.Y. Age — 2-1-12
Branding as untrue and silly the assertion of Thaddeus L. McDonald, a native of Jamaica, now a student at Morgan College, Baltimore, which appeared in last week's issue of THE AGE, to the effect that the color line is drawn in the West Indies between the blacks and mulattoes, R. Roger Melbourne, secretary of the Jamaican Cricket Club of New York, comes out in statement that while class distinction exists in Jamaica there is no discrimination on account of color.

Mr. Melbourne expresses himself on conditions in Jamaica as follows:

"I see by an article in THE AGE of last week that Thaddeus L. McDonald, a student of Morgan College, Baltimore, Md., while partially agreeing with Mr. O'Connor De Cordova's article in THE AGE of January 11, in refutation of Miss Mary Ovington's statement in the Sunday Herald that the Negro is a man only in Europe, takes exception to the term 'Negro' as used by Mr. De Cordova and alleges that the mulattoes in Jamaica are a distinct people from the blacks or Negroes."

"When Mr. De Cordova came forward to refute Miss Ovington's statement, mentioning certain conditions in Jamaica, he did not for one moment think that the Negro was not also a 'man' in the United States. He came forward out of justice to Negroes in general and

Jamaicans in particular (he being himself a Jamaican), and that the spirit of the article was taken by the editor of THE AGE was shown by the headline, 'Negro also a man in America.'

"Mr. McDonald has made the assertion that mulattoes in Jamaica are a 'distinct people from the blacks or Negroes.' That statement is as sweeping and misleading as it is ridiculous. He is muddled in his fragmentary statement, and one would gather that the 'color line' is drawn. He has hopelessly mixed up color line with class distinction.

"In New York City one hears much of the '400,' and in other localities the same class distinction, although during the recent visit of the Duke of Connaught New York '400' dwindled down to 300 or so. So you see in every community there must be the classes. In Jamaica the mass of the population is composed of Negroes, and with the masses there are the world over penury and ignorance.

"For convenience sake, according to Mr. McDonald's viewpoint, I will divide the Negroes of Jamaica into two groups—the blacks and the mulattoes. There are among the blacks and mulattoes people of prominence socially and otherwise, and the government of the colony are in the hands of these people with a few officials appointed by the colonial office in London.

There Is No Color Line.

"That there is no color line in Jamaica is well known; but there is certainly such a thing as class distinction. It is erroneous to think that there is a line drawn between the two groups of people. Among the blacks and mulattoes there are classes. The blacks of culture and refinement would not recognize as their social equal the uncouth mulatto, and vice versa; but both groups of the same class are at par and receive the same social recognition from the white man. Nor is it expected that the cultured of both groups would bring themselves down to the level of the peasant population. To bring it more clearly to the readers of THE AGE, the educated and refined class of Americans look down in sympathy with the ignorant Negroes who are the cause of mob law in the South, and would not allow themselves to be put in a class with them.

The S. A. Cox Incident.

"Reforms are needed in all governments, and history teems with the names of reformers who have lived centuries ago, down to our times. Reforms mean progress. There are many men who have stood for the rights of the Negro in Jamaica who are dead and gone. Mr. Cox is a reformer and is esteemed by Jamaicans at home and abroad, although many think him too radical in his views.

"According to Mr. McDonald, we understand that because Mr. Cox raised a hue and cry against Negro oppression,

he was suspended by the 'aristocrats from the Legislative Council. This is either blind ignorance or a wilful misrepresentation on his part. The truth of the matter is that Mr. Cox was suspended by regular parliamentary procedure on account of what was considered an insult to the representative of the King. Indeed, he was censured by his own colleagues and a motion for suspension and a vote of confidence in the Governor, Sir Sydney Oliver, was moved, I think, by the Hon. D. A. Corinalli, member for the parish of St. James, a representative of the people.

"The sentiments expressed by Mr. McDonald are those of the ignorant Negroes who, like the poor, we have always; they always have an imaginary grievance at home, and when they go abroad air themselves off and make boasts of the superior advantages which they enjoy in their native land.

"It seems almost incredible that a man like Mr. McDonald, claiming to be a student, could be so totally ignorant of current Jamaica history as he has shown himself to be. He must have evidently left his home a long while and must have had to depend on others like himself, who misinterpret facts, for his information."

SAYS COLOR LINE IS DRAWN IN JAMAICA

Native Jamaican Asserts That Blacks Are Discriminated Against

DIFFERS FROM DE CORDOVA

Thaddeus L. McDonald Maintains West
Indian Does Not Enjoy Superior Advantages in Native Land.

Special to THE NEW YORK AGE.

BALTIMORE, Md., Jan. 23.—Thaddeus L. McDonald, a student at Morgan College, and a native of Jamaica, West Indies, has attracted more than passing attention by challenging some of the statements of Counselor O'Connor De Cordova, which recently appeared in THE AGE regarding conditions in the West Indies. Mr. McDonald contends that the West Indian, especially the Jamaican, does as a whole enjoy superior advantages in his native land, and the charge is made that the color line is drawn in the West Indies between the blacks

and mulattoes.

Conditions as they exist in Jamaica, according to Mr. McDonald's viewpoint, are as follows:

"As a Jamaican I felt very much interested in the remarks of Mr. O'Connor De Cordova, which appeared in THE NEW YORK AGE of January 11. The hundreds of West Indians, especially Jamaicans, who come to America yearly make their boast of the superior advantages which they have in their native land doubtful; but when we hear a white man of intellectual attainment, social status and an unblemished character speak of the Negroes in the West Indies as enjoying the rights and privileges of a man, all doubts concerning the favorable conditions under which the Negroes labor in the West Indies are likely to be removed.

"The statement made by Mr. De Cordova, that in the West Indies Negroes are prominent in all walks of life is true. Mr. De Cordova further makes clear what he means by the word Negro. He says 'Let it be understood that I use the expression "Negro" as it is accepted in this country and that is, I include in the term men of color, not black men only.'

"This acceptance of the word Negro, as it is used in America, by Mr. De Cordova should be specially noticed since the man of color is not regarded as a Negro in Jamaica. The mulattoes in Jamaica are considered a distinct people from the blacks or Negroes. This distinction between the mulattoes and blacks in Jamaica is evident in its commercial, professional and social life. If the word Negro, which designates more than three-fourths of the inhabitants of the island, was to be used in the same sense as it is used in the West Indies, the statement of Mr. De Cordova would be untrue.

"While the term Negro, as it is accepted by Mr. De Cordova, has made his statement true, that Negroes in Jamaica are prominent in all walks of life, we must not feel that Jamaica is a mecca for the Negro. Mr. De Cordova is one I must respect and honor as a man with true sympathies and an earnest conviction in the integrity of my race; but he has made the fatal mistake of confounding the prosperity of the few with the welfare of the many. If the recognition of a few members of one race by a few members of another race is to be taken as the standard for the relationship between the two races, then it can be said, that the Negro in the United States enjoys equal privileges with his white brother.

"Mr. De Cordova has cited specific cases in which Negroes of Jamaica are highly recognized. But the same thing, or even more, can be said concerning Negroes in America. Mr. De Cordova says: 'The church has among its officials as archdeacons and rectors men of color, who are revered and respected by all classes of the

community.' The same thing is true in this country. There are archdeacons, rectors and bishops—black men, too, who are revered and respected. Mr. De Cordova also speaks of Negro physicians, who have white patients, lawyers, who hold distinguished positions in the government and Negroes, as members of the legislative council of Jamaica. The comparison, that has been just made between the Negro clergyman in Jamaica and America is just as fitting in the cases of the Negro physician, lawyer and statesman of America as in Jamaica.

Thinks De Cordova Only Gave Specific Cases.

"The gentleman has also mentioned that the Negro occupies such positions as justice of the peace, Custos Roturum, and member of the privy council, all of which are in the power of the governor, the chief executive of the island to bestow on those whom he thinks fit. Allow me to say here that these seeming honors that may fall to some Negroes in Jamaica are only a blind to the real conditions of the Negro in Jamaica, and in fact, it is a mere pretext to strengthen the disadvantages and injustices under which the black

(Continued on Page 2.)

WEST INDIAN PAPERS TAKE UP CONTROVERSY

Discuss Articles in The Age About Conditions in Jamaica

N.Y. Age — 2-1-12
PAPERS ALSO DISAGREE

Jamaica Times Says Color Prejudice Is Not Rampant, While The Northern News Thinks Just to the Contrary.

Jamaican papers seem to also differ as to whether color prejudice exists in that country, and the different articles appearing in THE AGE have occasioned an interesting controversy in Jamaica. Just how much the papers of Jamaica are at variance on the subject is shown by the following editorials, appearing respectively in the Montego Bay Northern News and the Jamaica Times:

Says the Northern News, in support of its contention that color prejudice exists in Jamaica:

"Our good friend, Mr. R. Roger Melbourne, is, we are afraid, all wrong in telling the American people, through THE NEW YORK AGE, that there is no color prejudice in Jamaica. There is not only color prejudice pure and simple in Jamaica of the sort known in America—but there is hypocrisy thrown in to make it a sight more aggravating. That is to say, that form which makes Mr. Melbourne believe that the face shown him on the street

would be the same shown him at home if his natural feelings, from sober local experience, would prompt him to enter the drawing room entrance and not the carriage way!

"No color prejudice in Jamaica? There is much more than we can admit—which might no doubt be the 'politic' plan of Mr. Melbourne, which is the hypocrisy we have all been schooled to observe. It is, perhaps, a wise thing not to take much notice of it; but it is hardly fair to say that there is none. It is rampant, the only difference is that it is masked. And it is masked because those who are prejudiced are the minority of the population of the island. That being so we prefer to American form of prejudice—there is something honest about it, even if it is un-Christian-like. It is crisp and plain. It show what it is; and showing what it is has made the American Negro self-reliant. It has set him the task of proving to his white brother that he, too, is a man, and that his dusky shade is simply in conformity with the universal variety observed in all Nature.

"And this, as we have said, is making the man of our race in the United States, a man, and a united people.

Here he is made to believe that there is no distinction. The individual is welcomed and the race is shunned—thereby insulting the individuals thereby setting him against himself; producing a dependent, disunited people. Mr. Melbourne is all wrong."

Under the caption "Men Who Stand Up For Jamaica," the Jamaica Times says:

Preaches Loyalty to King.

"A short time ago there appeared in an American paper the statement that the Negro was not regarded as a man anywhere outside Europe. Mr. O'Connor de Cordova, whom many will remember here as once Registrar of our Supreme Court, but who is now in America, wrote to THE NEW YORK AGE setting forth the facts about this island and showing that here, under British government, the blackman was given fairplay and was not discriminated against. His letter was clear and cogent. Mr. deCordova would not, of course, say there was no prejudice here, there is individual prejudice everywhere, but he showed abundantly that, only a malicious desire to encourage sedition against the King and Empire, or a total inability to see things in due proportion, could put this on the same footing as the reign of prejudice in America.

"Upon this a Mr. MacDonald, a Jamaican now in the States writes to contradict Mr. deCordova and to try to hold up his native country to opprobrium and to show that prejudice does reign here and not only exist. Now we are no friends of prejudice and we are heart and soul with the fight to down it here, and we admit at once that there is prejudice to be fought right here, but the way to do that is not belittle our own and exaggerate and misrepresent matters, not to go washing our dirty linen abroad,

but for each of us to dare prejudice everytime. We know a lot of people who deprecate prejudice, but they have a dozen good reasons for yielding to it. That won't do, and disloyalty and treason won't do; it won't do to attempt to improve matters by going where the prejudice is worse, and by being traitors; and we are sorry that a man who we have no doubt is otherwise a worthy son of Jamaica, should yield to petulance and thus besmear his country's fair name among strangers. Mr. de Cordova has proved much the better Jamaican in this case.

"But Mr. MacDonald's letter has not remained unanswered. Mr. Roger Melbourne of Montego Bay has written to THE AGE on the subject and we invite the thousand and tens of thousands of the loyal Jamaicans and subjects of the King who read the Jamaica Times here and abroad, to make a good mark in memory against this young Jamaican's name. We are proud of him.

"Montego Bay can feel proud that the voice to answer this particular misrepresentation came from her township. We want many more things in Jamaica and we are going to get them, but the first thing to do is to recognize that we have the essentials, peace, justice, fairplay and lawabidingness. We may gain the other things of material prosperity more slowly than some others; but the gain is sure."

TELLS ABOUT PREJUDICE

Dr. A. Schmitz Shadd, Who Lives in Canada, Describes Difference of Attitude of Whites Toward Negroes in the United States and in Canada.

Special to THE NEW YORK AGE. 4-4-12

MELFORT, Sask., April 1.—Dr. A. Schmitz Shadd, one of the successful colored physicians practising in Canada, in giving his impressions of the difference of race prejudice in Canada and the United States, said to a representative of THE AGE:

"Living in another part of the North American Continent than the United States of America, but under British rule, or rather British institutions, I read the letters in THE AGE bearing upon the color question in Jamaica with considerable interest. Now I may say at once that in Canada the colored man is looked upon almost in all parts as a man. There is prejudice in Canada, it is true, but not the same kind of prejudice you have in the United States.

"Let me explain. A colored man will meet a most prejudiced Canadian, and a most prejudiced American, both neighbors. When the Canadian gets acquainted and finds the man of color a good, honest neighbor, he will accept him at the correct valuation and forget his prejudices in so far as that colored man or family is concerned. He is at once

quite willing to fraternize and does not attempt to ignore him if strangers are about. The American, on the other hand, has a straight kick at Providence for ever fashioning black people with any brains. No action or continued action, no character or reputation upon the part of the colored man ever effaces the color line with your American. He under-rates you first, last and all the time. And the most sober, honest, brainy colored man is as much a "nigger" to him as the barroom 'Jim Crow,' who will sing and dance for a drink. In fact, I believe the latter class of colored person is preferred.

Does Not Relish Appearance of Americans.

"I live in this new part of Canada where all races are represented, about one-half being Americans. For the reasons given, when a few more of the latter come in I must go elsewhere, because I hope never to be forced to live in a community where I am not a man and accepted as such. I was always received there as a man should be who holds a university degree. The same is true in every part of Canada I have traveled in and also in those islands in the West Indies that I have visited. When I travel in your United States of America I am uneasy. Public services are refused or given very scantily clothed with courtesy.

"One thing the writer brought out regarding the color line in Jamaica—that was that individuals were recognized, but not the race as a whole. Just there is our trouble. Every colored man feels that he should be received if another is. Now, no race on earth gets that social recognition. There is a continued struggle among the white for more individual recognition. That is the only recognition that counts socially, and I may say right here that if the colored race does not wake up to the fact that there is a social difference among ourselves. The white people will never bother singling the worthy out. We get that recognition to a considerable extent in Canada. But how many of us have the cash or the power that causes men to point us out and desire an introduction?

"No; each individual must seek this recognition by getting wealth, culture and living an honest, sober life. If a hotel refuses the dining room why do the colored men patronize the barroom? We as a race love three things too well, wine, women and show. We prefer spending to saving. Therefore we do not have that one thing that opens social doors—wealth. I have written at greater length than I intended. I originally only wished to point out that individually a colored man can win recognition as a man in Canada, although he cannot have it by simply wearing showy clothes and talking loud."

UNION OF NATIVES OF SOUTH AFRICA.

The Dutch Boers and the British colonists in South Africa, who now dominate the country comprehended in British South Africa, have done what they could to disinherit the native blacks and to reduce them to a cipher in the Europeanized governments. Before the British conquered the Dutch Free States the Europeans had developed an administrative policy that excluded the native population from any participation whatever as citizens. They were regarded as serviles and treated with less consideration than dumb creatures, "having no rights which a white man is bound to respect," as our Chief Justice Taney defined the condition of American slaves. When the British conquered the Dutch Republics and consolidated them with other possessions in the British South African Union, the natives were not included in the terms of citizenship and now have no status as citizens. Such a people so situated are bound to have grievances, as people who have no part and no voice, in making and enforcing the laws under which they live, unavoidably have.

No man, no nation is wise and just enough to govern another without his consent and participation in the government. Ancient and modern colonializations all show this to be true. The British were unable to do it with the people of their own blood in the Thirteen American Colonies. It was inevitable then that the African natives would have ultimately to get together for the protection of their lives, rights and property. This was recently accomplished at Bloemfontein, the strength of the organization being indicated in the following from the Lagos Weekly Record of May 4, just received:

The South African newspapers give account of the organizing of the Native of every part of South Africa into a Union. The movement had its inspiration from a speech delivered by Dr. Abudurrahman, President of the African Political organization. The Union is represented in every section of the country, and the following are named Honorary Presidents of the South African Native National Congress: King Lewanika of the Barotse, Dinizulu ka Cetwayo; Leslie H. Paramount Chief of Basotholand; Lekoko Modiso, Paramount Chief of Barolong; Marelane, Paramount Chief of Podoland; Khama, Paramount Chief of the Bechuanas; Dladidyebo, Paramount Chief of the Batenbus; Robert S. M. the Moepl, Paramount Chief of the Bakgatle.

We reproduce in another column of

THE AGE a powerful editorial article from the Weekly Record in which the inspiration, the motif, and the ultimatum of the movement are set forth with the eloquence that understands and the courage that convinces. There is not a Negro in the United States who may not read the editorial with personal interest and profit. What has happened to the South African natives under European administration has in some sort happened to the Negroes of the Southern States; before the war they were robbed of their liberty and labor and the virtue of their women was regarded as the plaything of the slave masters, who treated their bastards as property; since the war their civil and political rights guaranteed by the Federal Constitution have so far been "denied or abridged" by the several States as to amount to virtual disfranchisement and tyrannical supervision and control of person and property.

The native of Africa in contact with Europeans have their position to make and define, not as white men want to make and define it but as they want it. They have begun in the right way. When the thinkers and rulers of a people become as one in inspiration, motif and ultimatum, and keep of one mind, they will come to their own, if it should

MUST OUST NEGROES FROM SLEEPING CARS

Jackson, Miss., Dec. 10. The Supreme Court of Mississippi yesterday decided that the so-called "Jim Crow" law applies in this state to through sleeping cars as well as to day coaches. This decision was handed down in the suit of Miss Pearl Morris, who recently was given a verdict against the Alabama and Mississippi Railroad for \$15,000 because it refused to take three negroes from a Pullman car in which she was riding. The court held that the \$15,000 was excessive, but suspended a verdict of \$2,000. The court's decision says that Pullman cars to ride by sleeping cars in Mississippi they must be furnished with separate cars.

SEGREGATION LAW UPHOLD.

PHOENIX, ARIZ. July 15.—By reversing the decision of the lower courts in the case of S. A. Bayless, negro, against the Phoenix board of education, the Supreme court upheld today the constitutionality of the recent law to segregate negroes from white children in the public schools.

In his suit Bayless contended that under the constitution of the United States his children had the right to attend school with white children.

Race Problem 1912 Discrimination, Review of Negro

May 7 1912

SOUTHERN SOCIOLOGICAL CONGRESS.

ROBERTS,

- The Negro and Crime- Judge William Holcombe Thomas.. 203
The Negro and Public Health- Oscar Dowling, M.D..... 212
My experience in Organizing Negro Anti-Tuberculosis
Leagues--- Surgeon C. P. Wertenbaker..... 216
The Negro and the New South- W. D. Weatherford, Ph.D. 220

The Southern Commercial Congress, which meets at Nashville Tenn., this month, will have among its conferences one on Negro education, under W. D. Weatherford, a white Y.M.C.A. secretary who has made some study of the colored people.

The University Commission of Southern Race Questions, composed of eleven representatives of Southern white State universities, has been permanently organized, with Professor C. H. Brough, of the University of Arkansas, as chairman.

An Example

Le Siecle of Paris, France, publishes from the Colonial Bulletin the following article under the headline "An Example."

The Negro throughout the world will learn with pleasure and satisfaction of the great recognition given a representative of the Negro race by the great government of France. The French Republic is not afraid to honor such of its black citizens as deserve honor and who, by worth and achievement, deserve it.

The march through Fashoda several years ago of a portion of the French army was under the command of General Dodds, also a representative of the Negro people. The French seem to believe in the "square deal," and are not afraid of giving honor

to those to whom honor is due.

M. Delcasse, of the Navy, has recently made a decision which is to his honor: he has promoted to the grade of ship captain M. Mortenol, who is not only a remarkable officer but a black Quadeloupean. It is assuredly the finest response that one can make to those who, never having left the banks of the Seine, decree that all races other than their own are races inferior or retarded, incapable, at least for the moment, of producing men able to attain "their" degree of civilization, education and instruction.

An alumnus of the Polytechnic School, M. Mortenol entered the navy, attracted toward it by that desire, by that need of great voyages and adventures which haunt the spirit of the majority of our compatriots of

the Antilles and of Bourbon. Not without finding sometimes certain difficulties which his origin creates for him—there are prejudiced people, that is, fools almost everywhere. He made his way rapidly, forcing the esteem and sympathy of his colleagues and his chiefs by moral and professional qualities which some day will make him worthy of the two stars of the admiralship. Behold him today ship captain, that is, provided with the five stripes which confer upon him the right of commanding a "Mirabeau" or a "Danton." He is the first black officer who in all the armies and all the navies of old Europe has succeeded in acquiring so high a situation.

The decree which M. Delcasse has just signed will be of profound importance in the social history of a race which, while ours has had twenty centuries for evolving

and reaching its present condition, has had only three or four centuries—the workers (slaves) snatched from Africa arrived in the Antilles about 1501—in which to produce men of the value and merit of the officer of which we speak. If Quadeloupe today can claim as a title to glory the fact of having seen born the commandant Mortenol, republican France will have the right before all the world to draw some honor from having stamped upon the ridiculous prejudices which certain very democratic nations have not feared to affect, in confiding one of the finest and most redoubtable instruments of her defense upon the sea to one of her black children who has constantly served her well.

Handwritten notes:
J. B. Blanton
1898 occupied in the land
with a large piece of land
Congo
D. D. O. S. in the land
a high official in the land
long a high official in the land
M. Delcasse

A School of Specialists For Religious and Social Workers.

The Nashville Institute of Christian Workers has recently been organized in Nashville, Tennessee, for the purpose of training specialists for work and leadership in religious and social service. The Board of Directors itself is a challenge to the confidence of the public; for on the Board are some of the wisest leaders in educational work in the country. It is a striking fact that the Board is composed of Negro men and white men, representing practically all sections of our country, and many of the leading denominations. The Board is as follows: J. D. Blanton, Chairman, Nashville, Tenn.; J. H. DeWitt, Recording Secretary, Nashville, Tenn.; J. E. McColloch, General Secretary, Nashville, Tenn.; James H. Dillard, LL. D., New Orleans, La.; Miss Belle H. Bennett, Richmond, Ky.; Booker T.

Discrimination, Review of Negro.

The Fourth Annual Conference of the National Association for the Advancement of Colored People at Chicago, April 28-30.

By Oswald Garrison Villard.

The objects of the National Association for the Advancement of Colored People may be put into a single sentence: This society exists in order to combat the spirit of persecution and prejudice which confronts the colored people of this land, and to assure to them every right, privilege and opportunity to which every citizen of the United States is entitled. That it exists at all is in itself an indictment of our American democracy. For it asks no favors, no privileges, no special advantages or benefits for those disadvantaged ones, whose fathers and mothers but fifty years ago to-day were still being sold upon the auction block as so much live stock. It does not, of course, ask that financial reparation be made to them for what their race suffered under the monstrous aggregation of wrongdoing which went by the name of slavery; the colored people themselves never demanded any such damages in the courts of law, or of public opinion. It does not even ask special indulgence for any of their shortcomings or beg for them unusual economic and educational opportunities because of their disadvantages and the frightful inheritance of vice and ignorance which was the chief bequest of slavery. It merely asks equality of opportunity, equality at the ballot box, equality in the courts of the land

AFRICAN TIMES ON THE PROBLEM

It Urges Closer Co-operation
Among Darker Races.

RESULT OF RACES CONGRESS.

Militant Journal Edited In London by Duse Mohamed Makes Significant Call to Colored Americans For Mutual Affiliation—Affords Channel For International Exchange of Ideas.

The African Times and Orient Review, which is an outgrowth of the universal races congress which met in London in 1911, is a monthly journal devoted to the colored races of the world. It is a thirty-five page magazine, edited with great ability. Duse Mohamed, a Negro born in Egypt and educated in England, is its editor.

The Review is to be the mouthpiece of the dark and colored races throughout the world. In the foreword it says, "We feel that for lack of understanding the African and oriental have produced nonappreciation, and nonappreciation has unleashed the hydra-headed monster of derision, contempt and repression."

Laudable ambitions have but to be voiced to be appreciated, and that touch of nature which makes the whole world kin has only to be brought into operation to establish that bond of universal brotherhood among white, yellow, brown and black.

In a "Word to Our Brothers" it says: "As for you, the black race, the brown race and the yellow race, this is your own journal. The more humble you are the more need you have of us and the more readily shall we extend our sympathy and advice. We want to hear from you, the young and budding Sun Yet Sens.

"We call on men like Blyden, the Conrad Reeveses, the embryo Frederick Douglasses and Paul Laurence Dunbars. If you have anything to say for the good of your race let us hear it. * * * Your day is coming. Your place in the sun has been and will come again. As darkness overtook you for a space, it must also overtake Europe. The future of Africa, the future of India, will not be decided in the chanceries of Europe, but upon the hills of India and the plains of Africa.

"See that your loins are well girded and that you have your staff firmly in your hand when you once more take your place in the sun." The Review is a decided revelation editorially and typographically, while its contributed articles are of a highly meritorious character. It is to be hoped that American Negroes who want to know what is taking place in the darker world and what progress their race is making will subscribe to this excellent magazine.

The significance of the Review need not be stated. It must be apparent that the necessity which called it into being is vital to the interests of those whose spokesman it is and that the darker races are beginning to rouse from their lethargy and to draw nearer to one another.

Sample copies of the review may be had by addressing the publication office, 131 Finsbury pavement, London, E. C. Our poets and writers have here an opportunity to win international fame, and we hope that many will accept the Review's generous invitation to let it hear from them. We think the subscription price is \$1 per year. It is worth every penny of it.

FORECLOSURE

REVEALS PLOT

N.Y. Age

Scheme to Keep Negroes Out of "Restricted District"

Unearthed

RUSE OF WHITE OWNERS

Refuse Payment on Mortgage—
Bring Suit Because Property
Was Leased to Negroes

ORDER TENANTS EVICTED

Gustaa A. Saarinen Refuses to Break Lease
Made with Miss Mary A. Newell in
West 132nd Street.

What seems to be the latest scheme to keep Negroes from renting in "restricted" districts in Harlem is brought out by a foreclosure suit entered in the Supreme Court November 1 by Christo-

pher Moller, et al. vs. Gustaa A. Saarinen, and others, to foreclose a mortgage against the property at 223 West 132d street, leased September 28 by J. B. Wood to Miss Lucy Payne Newell, who conducts Ye Idle Hour lunch and tea room.

Information gleaned by THE AGE representative tends to show that Mr. Saarinen has this property in the hands of a white real estate agent to rent to white tenants, but the agent was not successful in renting it. Rather than let the house remain idle, accumulating expenses, the owner put it in the hands of a colored agent, J. B. Wood, who in a short while leased the building to Miss Newell at a satisfactory rental.

There is a mortgage on the property, which is held by Christopher Moller, John Moller and Charles G. Moller. When the interest became due on the mortgage, after the house had been leased to Miss Newell, Mr. Saarinen made several efforts to pay it, but was unable to find anyone who would receive it. The person authorized to receive it would always be "out." As a result the time for payment of interest passed before Mr. Saarinen could locate the agent.

As soon as the payment had passed, the lawyer for the Mollers filed foreclosure proceedings, and had papers served upon Mr. Saarinen, Mr. Wood and Miss Newell. Mr. Saarinen immediately, through his attorney, filed his answer to the process. It is said that Mr. Saarinen tendered the full amount of interest due, but it was refused. He then made an effort to have the mortgage transferred to other parties, but this proposition was refused also. It is reported that Mr. Saarinen was informed that if he would dispossess his Negro tenants he could adjust the matter without further trouble. This Mr. Saarinen declined to do.

Matter Will Be Threshed Out in Court.

The foreclosure proceedings are to come up in an early session of the New York Supreme Court, and the entire matter will be threshed out. If the case goes against Mr. Saarinen in the first trial, he will carry the case to the highest court possible, believing that he will be sustained and the mortgagors forced to accept the interest or else allow the mortgage to be transferred.

J. B. Wood, in speaking of the suit, acted for Mr. Saarinen in leasing the house, and that he had used his best endeavors to procure tenants against whom no complaint could be made; that Miss Newell conducted a business first-class in every respect and catered only to the better element of Negroes. He said also that a number of white people had been to the lunch rooms ostensibly for meals, but evidently with the view of ascertaining as to conditions that prevailed. It is certain, from information received, that a studied ef-

fort has been made to have it appear that there might be some disorderly feature connected with the running of this place.

In this connection Mr. Wood and Miss Newell charge that a prominent Negro lawyer of this city has been very much interested in having Miss Newell give up the lease of this house, even offering to procure another house for her at less rent on the same street, but in a block where other Negro tenants are. It is said that he told Miss Newell that it was business suicide for her to locate in the neighborhood.

Mr. Wood informed THE AGE representative that since Miss Newell's occupancy she had been visited by John R. Taylor, who formerly had the renting of the house. Taylor told her he would not be responsible for anything that might happen to her if she remained in the house. Wood went to Taylor, informing him that he was not going to be responsible for anything happening to Miss Newell, and that if such had been the case, he (Wood) would have called on Taylor to see the case against Miss Newell.

FACILITIES FOR RACE COMMISSION

Age 11-14-12
(New York Evening Post)

There are now many agencies in the South trying to find a way to help the Negro get a larger share of the fruits of his toil, and to enable him to live his life more abundantly and in better accord with the Southern white man. Not one of them is so revolutionary, considering the history of the South's attitude toward this question—the so-called "Negro problem"—and perhaps none holds more promise, than the concerted efforts of hundreds of earnest students in Southern colleges and universities who, on their own initiative, have set about studying the matter in such a manner as, a few years ago, would have been thought the idea of a dreamer.

A striking point is that, whereas nearly every substantial effort heretofore in this field has been directed, and, largely true even now, supported by public-spirited people of the North, at this time the scholarship of the South, is directed with almost solemn intensity, first, to an awakening of the Southern white people to their opportunity and duty, and, second, to a practical examination of the conditions which are believed to be responsible for the failure of the Negro to attain what he hopes for and what is desired for him.

The most encouraging consideration is the fact that the South itself is investigating the trouble and trying to find the remedy as it has never done before. This would seem to justify a statement of a prominent Southern educator recently. He said that whatever was done to help the Negro would have to be with the sympathy and cooperation of Southern white men, for without such sympathy and cooperation nothing that was done would be of permanent value. With the best minds and character in Southern institutions of learning enlisted in the work, he said, there was good reason to believe that conditions would speedily change for the better.

Plans of December Meeting.

At this time, when Southern students

are taking up the work where they left off at the close of the last academic year, it seems appropriate to call attention to two of the most striking features of the work which was begun only last session.

The first and, perhaps, the most promising is the Commission on Southern Race Questions. The membership is confined to the faculties of eleven Southern State universities. It was organized at the suggestion of Dr. James H. Dillard, president and director of the Anna T. Jeanes Foundation. Its membership is as follows:

Prof. James E. Doster, dean of the School of Education, University of Alabama; C. H. Brough, professor of economics and sociology, University of Arkansas; James M. Farr, vice-president and professor of English, University of Florida; R. J. H. De Loach, professor of cotton industry, University of Georgia; W. O. Scroggs, professor of economics and sociology, University of Louisiana; W. D. Hedleston, professor of ethics and sociology, University of Mississippi; Charles W. Bain, professor of Greek, University of North Carolina; Josiah Morse, professor of philosophy, University of South Carolina; James D. Hoskins, dean and professor of history and economics, University of Tennessee; W. S. Sutton, dean and professor of education, University of Texas, and William M. Hunley, adjunct professor of political science, University of Virginia. Professor Brough is chairman, and Professor Hunley, secretary.

At the first meeting at Nashville last May, Dr. Dillard outlined his purpose in calling such a body of teachers together. After an informal discussion it was decided to hold the next meeting at Athens, Ga., December 19, when each member will present a plan. Arrangements for this meeting are now being made. Just how the commission will do its work will be determined then.

The leadership of State universities in the South is coming to be more and more vital to the interests of the people. They have been criticized often for apparent indifference to the Negro question. The organization of this commission has aroused widespread interest. Not only stimulation, but actual leadership, is expected of it.

A number of students, notably at the University of Virginia and the University of Georgia, began last fall a systematic study of the Negro in relation to all phases of Southern life. They started under the auspices of the Young Men's Christian Association. Tremendous impetus was given their work by the establishment of the Phelps-Stokes fellowships at Virginia and Georgia. At each of these institutions the holder of this fellowship is at work upon a particular phase of the question, under the direction of the professors of economics and sociology. Their theses will be printed at the close of the present academic year.

Summary of Results.

An idea of the extent of the work undertaken by these students may be had from the report of last year's study at the University of Virginia. This group of students, numbering nearly 110, issued a summary of the results of their study, in part as follows:

"(1) A realization of the pervasiveness of the problem; that in reality it is not an isolated situation out of touch with the affairs of the South at large, but an intimate, ever-present problem touching the life of the South at every turn, and involving the hygienic, economic,

and moral well-being of every citizen of the South.

"(2) Not only has the problem been recognized, but much reading has been done and much thought devoted to the subject. More than one hundred volumes were taken from the library by students of this question.

"(3) Through lectures, books and current magazines the men of the group have come in contact with the leading thinkers and workers in this field of sociological endeavor.

"(4) A library of more than 400 volumes has been accumulated and completely catalogued for use, and additions are continually being made.

"(5) Actual investigation has been made and a foundation laid for future work of greater scope and value.

"(6) Virginia has assumed a leadership in this, the largest problem of Southern life, that has attracted wide attention and excited emulation."

There are those who seen in the fact that Southern students realize this to be "the largest problem of Southern life," and in the direction of the minds of Southern teachers and students toward a study of the Negro question, the most promising factor that has been enlisted in the study of the Negro since he became a problem.

GRANDFATHER CLAUSE

FIGURES IN CONTEST

Constitution 12-15-12
Oklahoma City, Okla., December 14.

14.—The legality of the "grandfather clause" in the Oklahoma state constitution is upheld and the validity of the fourteenth and fifteenth amendments to the constitution of the United States is attacked in a congressional election contest to be brought before congress next week, preparations for which were completed here today by John J. Carney, unsuccessful democratic nominee in the second district, in an endeavor to oust his opponent, Dick T. Morgan, republican.

Carney alleges that negroes were permitted to vote for Morgan in defiance of the state constitutional provision disfranchising them. He pleads that the "grandfather clause" is good organic law and that the fourteenth and fifteenth amendments, in contradiction thereof, are null and void because the enfranchisement of the negro was not, it is alleged, specifically ratified by a vote of three-fourths of the states in order to make them valid amendments.

Morgan has been given a certificate of election, but before it was issued Carney filed notice of a contest. The showing, completed today, is the outcome. It will be forwarded to Washington immediately.

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RACE DISCRIMINATION RAMPANT IN CANAL ZONE

Dr. R. H. Boyd Tells of Outrages by U. S. Officials in Panama

TO APPEAL TO PRESIDENT

Effort will be Made to Stop Discriminations Made by Employees of the United States Government.

Special to THE NEW YORK AGE.

NASHVILLE, Tenn., April 16.—Dr. R. H. Boyd, secretary and treasurer of the National Baptist Publication Board, and one of the important officers of the National Baptist convention, has just returned to Nashville from a trip to Panama. He makes some startling statements with reference to race discrimination by the United States Government in the Canal Zone and says he is prepared to make affidavit, if necessary, to every charge made in the articles he has been publishing in the *Union Review* and the *Nashville Globe*, as to these racial discriminations.

In a discussion with THE AGE correspondent Dr. Boyd said:

"There is no place in Mississippi, Louisiana or South Carolina where discrimination by state, county or individuals is as closely drawn as it is by the United States authorities on the Canal Zone. Railway stations, saloons, banks, United States commissaries, and even the United States Post Office have racial discriminations that are strictly enforced. This is not true, however, in the republic of Panama. It is only in the territory over which the United States has jurisdiction, that you find this discrimination. The lines are even drawn in churches and Sunday Schools, which are all presided over by white men.

"I am not only willing to make affidavit to every fact I have stated with reference to conditions on the Canal Zone, but I should be glad to give the names of several of the leading persons there who will verify all that I say."

Dr. Boyd is a man of excellent standing among the Negroes of the United States and none who know him believe he would make such serious charges of discrimination if they were not wholly true. The drawing of the color line in Panama by officials employed by the Government of the United States will be put before President Taft and the administration, and every effort will be made to have such outrageous practices stopped at once.

THE QUESTION OF RACE TRADITION

Society For Historical Research

Hears Subject Discussed.

LEARNED OPINION BY LOCKE.

Rhodes Scholarship Student In Philosophic Address Says the Desire to Preserve the Past Connects Us to a Racial Consciousness—Race Stands Between Two Heritages.

Yonkers, N. Y.—The year end meeting of the Negro Research society held recently at the residence of the president, Mr. John Edward Bruce, in this city, was made notable by the presence of Alain Le Roy Locke, who is a graduate of Oxford university. He bears the distinction of being the only member of the race to win one of the Rhodes scholarships. Mr. Locke was the principal speaker on this occasion and a reception was given in his honor by the society in view of the fact that he is to return to Berlin in January to complete his studies.

Mr. Locke's subject was "The Negro and a Race Tradition." He spoke in part as follows:

A historical society stands primarily as the expression of a practical duty toward a corporate past, and a Negro historical society stands therefore for an avowed duty toward a racial past. The Negro has special duties and specific problems with regard to his past; but, however specific and special these duties and problems are, the duties and problems of any people in their acquisition of historical mindedness in the establishment of a tradition. Although the American Negro faces what all thoughtful observers must admit to be a historical dilemma, he can avoid it if he wishes. He has only to forget or repudiate his past or as much of it as he deems wise and consistent to forget and repudiate.

As an American, indeed, he can claim the high but dangerous privilege of taking large liberties with his past both in the direction of adoption and that of repudiation. As an American he can exercise the rights of a mental republican. He can begin anywhere and claim anything. The question is therefore whether or not the Negro wishes to have a separate history, apart from the general history of this country, or what justification there is other than the purely sentimental reasons he sometimes gives himself and the wholly unjustifiable reasons usually given him for having a separate tradition in contrast or addition to the tradition he can acquire and claim as an American,

enjoying theoretically at least all of the benefits of free education and democratic institutions.

For very different reasons and very diverse hopes then the speaker found himself forced to believe in a race history and a race culture. The desire to preserve our past commits us to a racial consciousness and requires of us the development of a sense for corporate interests and destinies. Indeed the tendencies and facts which threaten the solidarity and perpetuity of a distinct Negro tradition in this country may prove the ultimate stumbling blocks in the way of our progress. The historical dilemma of the American Negro is the painful position of standing between two heritages, one lost, the other not fully acquired; the one something for which we have as yet no definite use and the other something which may not have permanent satisfaction for us.

This situation is both the price and the reward of the Negro's unique history. Later he may be as anxious to take the advantages of the alternatives as he is at present to escape the disadvantages of this situation. Our intellectual and spiritual problems have a different point of origin from social or political or economic issues we face, and they are as likely to have a different solution. History and culture, at all events, are known only as the attributes of nations and races. One cannot raise the question of history without raising the question of race or nationality.

Any one who surveys at all closely the estate of culture or the field of history will find that it has its fences and proprietary rights, quite as material in their way as the fences and property deeds of any civilized community. They will see that no people has acquired a passport to culture, citizenship and the exchange civilities of civilization until it has cultivated its own land, its own tradition and evolved its own culture. A people that proceeds upon any other assumption is threatened under the present facts at least with the fate of mental pariahs. Race is not only the key to history, as Disraeli said; it is the most legitimate and indisputable claim to education and culture.

We as Negroes need to distinguish sharply between the claim of education and the claim of a mental birthright. It may even be that we shall have to choose between them on certain occasions. Certainly we must always bear the distinction in mind. The very accidents of our birth and history make for us a claim upon a civilization and a heritage of ideas which no amount of mental jugglery and self sought mystification can conceal from us as not ours in the same literal sense that it is the hereditary culture and history of Aryan peoples. This is the crux of the problem from the side of education and

culture. Sooner or later if he persists in ignoring this distinction the Afro-American of culture finds he is an anomaly; finds that he is sharing and participating in a culture that is his only by right of acquisition and not by right of inheritance.

To be mindful of the distinction does not necessarily make the civilization and culture we propose to claim and share any the less ours, but it does make it ours in a different way. This is the contention that with the proper approach and reservations the frank admission that we participate in an alien culture justifies us in a certain historic and actual pride of acquisition in having made our own what was in the beginning not ours. Further, such an admission should enable us by

way of contrast to realize rationally our own position, our own derivations and allegiances, and to help us to build up in addition a tradition worthy of our united loyalties.

Instead, therefore, of belittling us the great contrast of Aryan culture should make it more meaningful to be a Negro. The Negro's attitude toward his past has hitherto been a sentimental and mistaken one. There are grave dangers and difficulties in achieving a new attitude, but a new one must be achieved. We might in time succeed in getting the first slave ship into a historical perspective, which would make it a spiritual Mayflower of freedom from the handicaps of a tropical climate, but better than this would be an attitude which would insist upon the full and remotest tradition of the race. As a patriot the American is satisfied to go back as far as the Mayflower, but as a scholar he is forced to go back a little farther. We have then the phenomenon of Anglo-Saxon tradition, Anglo-Saxon civilization, Aryan culture! It should be indeed it must be—the same with us. The American Negro must in time change his attitude toward the past. The stamp of the abolitionist experience and appeal is still upon us. It deserves to be an indelible memory. But the sentimental ties which bind us to the abolitionist period of our history must not be allowed to control our historical attitudes. A generation that has not lived through such a time can never be expected to care for race history in exactly the same way. Already the younger generation is lapsing from that sentimental attitude, and it is well, since the attitude which freed us physically will never free us mentally. It binds us fast to what is, after all, only one period in the race life. It keeps us from the dispassionate, the scholarly, attitude toward history. It chains us to remain in the vicious circle of early American isolation, the hopelessly Quixotic whim of a people that wishes to begin history all over again. We cannot afford to let our regard for our immediate past blind us to the remote racial past, a past which stands in need of patient and painstaking scholarship to recover, but even more perhaps in need of a worthier historical attitude to accept it.

American thought and scholarship are in process of broadening out in the name of culture, and for the sake of tradition a period of reconstructive scholarship is beginning, a period that will retrieve the necessary damage of the democratic secession. This is being done that the American of culture need not have to pay the high price of expatriation for his culture. Our situation is parallel. Our involuntary transportation is analogous to the colonial Americans' voluntary revolution. We must, like him, go back to claim as tradition and culture all we have broken with as government and authority. There is for us no alternative to turning back toward an African and racial past. But such a course need no more interfere with our entering into the full heritage of a liberal education than race loyalty to Anglo-Saxon civilization interferes with American patriotism.

America, standing, as it does, for the common ownership of the utilities of civilization, cannot stand for the amalgamation of cultures. America, at all events, is not sure of her own mental nationality, and behind the traditional uniformities of American life and thought it is significant to find certain latent racial traits and traditions in process of development and assertion. The fear that the acknowledgment of the birth claim to ideas undermines the republican claims to free institutions, the fear that a sense for race his-

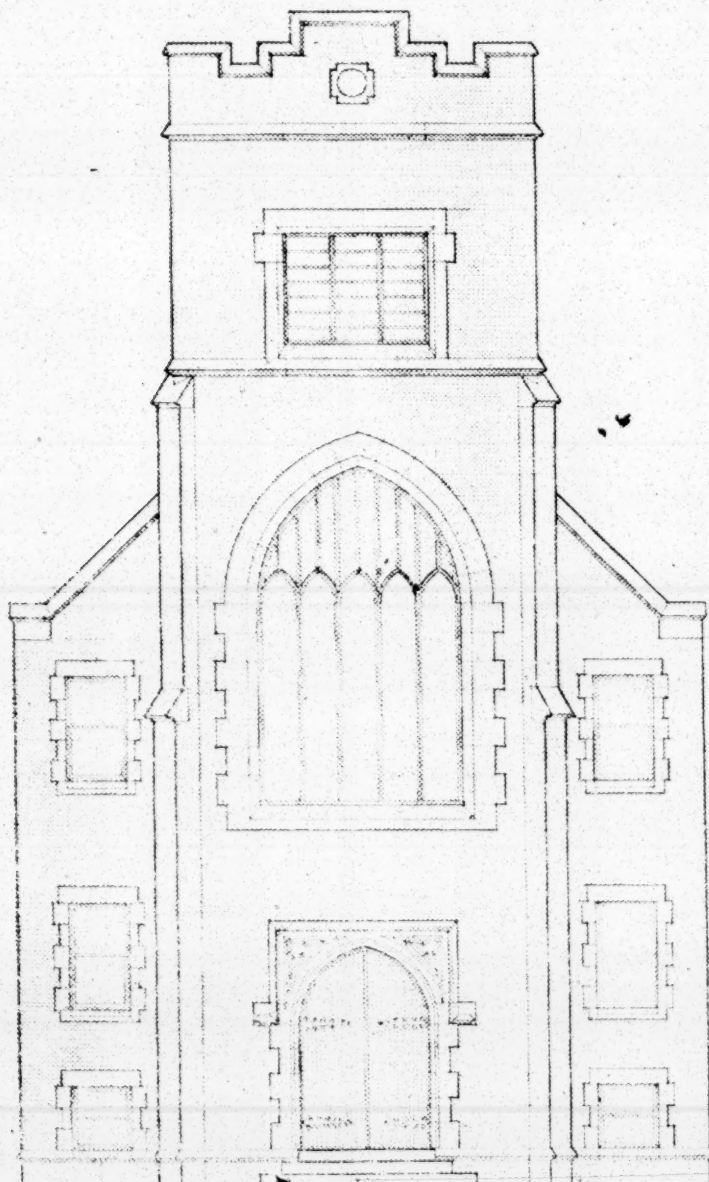
tory and tradition shuts one out from an impersonal and more inclusive participation in general history and culture, can only be indulged by those who misunderstand the trend of American institutions. Indeed, freed from national responsibilities and governmental ambitions, racial pretensions are free in this country to develop without opposition or misconstruction. Certainly America has offered this to other races. Not only have certain Irish ambitions and hopes impossible of realization elsewhere been realized in this country, but their realization, while contributory largely and patriotically to the sum total of American achievement, has reacted upon the whole status and welfare of that race in its native home. The Jewish communists in this country further has contributed to its racial life the world over and stands today as the champion of some of its most significant reform movements. America affords the unique possibility of a race life and propaganda existing without contradicting national and patriotic loyalties and responsibilities.

The historical dilemma of the American Negro is a great culture problem. It is also a great American problem. Its solution will prove or disprove whether or not culture by adoption is possible and whether a race can exist within a nation without disrupting the nation or contradicting itself. If we accept the burden of being an experiment in this land of experiment it is because we have additional reasons. These additional reasons are the desire to solve our own problems, to convert invidious distinctions into others rational and respected.



ALAIN LE ROY LOCKE.

Discrimination, Review of Negro



The first A. M. E. Institutional Church of this State, located at Scranton, Pa., Rev. G. T. Smith, D.D., pastor.

MEMORABLE POSITION ON FEDERAL AID FOR EDUCATION.

Mont. Ad. 10-28-12

Editor The Advertiser.

Judging from The Advertiser's report of my informal remarks at the educational meeting held on Friday in the rooms of the Montgomery Business Men's League, I did not make plain my position relative to Federal aid for education. I favor such aid, not only for negro education, but for all education, especially for agricultural and industrial training in the elementary and secondary schools, and I would limit the appropriations to no State or section.

My position relative to this subject has been stated in several formal addresses delivered before educational meetings during the past ten years. From the last of these addresses, which was delivered before the South-

ern Educational Association at the annual meeting in Dallas, Texas, on the 30th of November, 1911, permit me to quote the following paragraph, which expressed my views:

"While each of the Southern States has recognized the necessity for universal education at public expense, while each is striving heroically to meet its obligations in that respect, and while each is making commendable progress under existing conditions, the task is only begun. Indeed, to students of education and economics it is coming to be clear that the task of providing adequate educational facilities for all of its people is beyond the ability of the South to perform.

"If the South were as wealthy and productive as other sections of equal area and population, which is not true, by reason of the ravages of war and the presence of the negro, it would

require about one and one-half times their rate of taxation to give to her children advantages equal to those provided by other sections for theirs, for the reason that the South is confronted with the necessity of maintaining a dual system of schools. To provide equal advantages under existing conditions would require a rate of taxation many times larger than that levied elsewhere. Such a rate would be oppressive, impoverishing, confiscatory, and most of the burden would have to be borne by about one-half of the population.

"If this be a correct diagnosis of the case, what is the remedy? In the absence of action by the National government, I see no hope for prompt and effective relief. Congress should make an adequate annual appropriation for purposes of general education, the appropriation to be apportioned among all of the States of the Union upon the basis of illiteracy, and expended by the several States through the channels already established; that is, under State supervision. Such apportionment would place most of the appropriation where it is most needed—in the South—and therefore where it would accomplish most good.

"The plan suggested would leave the direct administration of the fund with the individual States where it properly belongs. Shall the Federal Government make appropriations for the building of locks and dams, for the deepening of rivers and digging of canals, for the irrigation of arid lands, for the construction and maintenance of highways, for farm demonstration purposes, for the eradication of the boll weevil and cattle tick, important as these material things are conceded to be, and at the same time neglect the nobler and more important duty of preparing the masses of its people for intelligent, independent and patriotic citizenship?"

"The educational problem which is peculiar to the South was created by the National government, and that government is in duty bound to assume its share of the work of solving that problem. To create a burden and then neglect or refuse to assist in bearing that burden is reprehensible. If deliberately done, it is wrong and criminal. This is true of individuals; it is equally true of governments."

Yours truly,

John W. Abernethy, Tuscaloosa, Ala., Oct. 23, 1912.

DAILY PAPERS DEMAND FAIR PLAY FOR NEGRO

Influential Newspapers Publish Articles in Interest of the Race

NEW POLICY IS ADOPTED

Reputable Journals Throughout the Country Opposed to Publishing Articles Which Intensify Race Hatred.

Fair play for the Negro is the demand being made by a number of influential dailies in the various sections of the country. And many are of the opinion that all reputable newspapers have concluded that the policy of publishing articles that tend to inflame the public and intensify race hatred does both races and the country in general more harm than good.

Editorial appearing of late in the Nashville *Tennessean* and *American*, the oldest Associated Press daily newspaper in Tennessee, are regarded as dealing exceedingly fair and just to the Negro. During the month of June last a colored man who has been a prisoner at the Davidson County Workhouse for only a week died under peculiar circumstances, it being alleged that he had been beaten to death by a workhouse guard. Several weeks previous to this a colored man was shot to death at the State Penitentiary by a guard. Prominent colored men of Nashville appealed to the Governor, and investigation showed that there were grounds for so doing. The *Tennessean* and *American* at once took up the fight and printed the following editorial under the caption, "Let This Shame Be Wiped Out."

"If John Clark was cruelly beaten to death at the Davidson County Workhouse and John Neely was murdered at the State Prison, those responsible for these crimes should be promptly brought to justice.

"The fact that a crime may have been committed at the State Prison or at the Davidson County Workhouse makes no difference in the enormity of the offense, for murder must be counted murder wherever committed. * * * Let all the facts in both cases be brought out. Let the whole truth be made public, and at all cost let this shame be wiped out."

Says Whites Know Little of Negro Progress.

In its issue of August 6 the New York *World* urged that Congress appropriate more than \$250,000 for an exposition to celebrate the fiftieth anniversary of Negro emancipation, advancing the opinion that the white man knows but little of the progress being made by the Negro in the United States.

The editorial follows:

"Only one valid objection can be urged against the bill of Congressman Fitzgerald appropriating \$250,000 for an exposition to celebrate the fiftieth anniversary of Negro emancipation in this country. The sum asked is too small for the occasion. The exposition should not be a paltry one. It should be made as near as possible complete in every line of labor and all-comprehensive in its scope, ample in extent to show both what the Negro has been able to achieve in his fifty years of freedom and what guarantees he gives

of industry and of art for the years to come.

"If the exposition be undertaken in the right spirit and carried out on broad lines, it can hardly fail to augment the credit of the black race and go far toward removing many prejudices that now hold their place in the minds of people both North and South. The world knows little of what the Negroes have done and are doing with their freedom. The output of their activity, the fruits of their advancing culture, are mixed with the overwhelming mass of the products of the white race and cannot be measured and appraised to the credit of the black. Consequently, what we hear of the Negro as a Negro is mostly a record of his blunders or his vices or his crimes.

"An exposition of his industry would be surely worth while if done on a scale commensurate with its importance, and only on such a scale should the Government give aid to it."

Opposed to Stirring Up of Prejudice.

Down in Texas, as they do in Mississippi, South Carolina and other of the Southern States whenever there is no other issue to discuss, the Negro was recently lugged into the Senatorial campaign precipitated by the retirement of the infamous Bailey from the United States Senate.

There is no stronger newspaper in Texas than the *Houston Post* and in a ringing editorial recently published in that newspaper, it scathingly reviews the effort to lug the Negro into the Democratic campaign, and speaks out as strongly as it can against such unfairness and meanness.

With reference to the fact that Negroes abstain from participation in Democratic primaries because they are, first of all, Republicans, and, second, because of Democratic prejudice and tradition, the *Post* further states:

"This being true, and a condition entirely approved by the white Democrats in this section of Texas, and which is quite agreeable to the Negroes as well, it is unnecessary, unkind and unchristian to stir up prejudice against these unoffending people. They have at best a hard lot and the great majority of them are struggling bravely to improve it. Our plain duty is to cultivate a broader sympathy for them and do what we can to help them along in the world.

To this end, we should not stir the passions of white men against them for the low purpose of deceiving uninformed white voters into the belief that the Negroes are trying to force themselves into our political contests when they are so completely innocent of any such intention.

"We must come to the knowledge that we advance our own welfare when we aid the Negroes to become a useful and efficient element of our population. There are nearly 1,000,000 Negroes in Texas. They are not only going to remain here, but their numbers are going to increase. If by prejudice, ill-treatment, neglect and indifference we permit them to sink low in the scale of humanity they will prove a lasting curse

upon the white people of the State. If we help them in their struggle to improve their condition and become industrious, self-reliant, self-respecting, firm and patriotic, they will do their part in making the State, and all without threatening our position on racial integrity.

"Instead of attempting to stir a feeling of hatred in the hearts of white men for the Negroes, we must as a civilized people cultivate an attitude of charity and helpfulness toward them that history will record among the virtues of the Southern whites. Any other course would only end in bringing down upon the South the condemnation of history as well as a train of woes that would be certain to stay our progress as a people."

PAYS THE RACE A HIGH TRIBUTE

Wife of Senator La Follette
Writes About Negroes in
Washington

RACE IS PROGRESSING

Mrs. La Follette Says Race Question is Not So Acute in Capital City as Twenty Years Ago

SETTLING OWN PROBLEM

Writer Maintains that Negro Has Not Shirked, Nor Flinched, Nor Failed in Making Conditions Better.

Washington, D. C., Dec. 22.—In an article written for her husband's weekly newspaper, Mrs. Belle Case La Follette, wife of United States Senator Robert M. La Follette, has the following to say on "Colored Folk of Washington."

"In these days of research and statistics one tends to venture an opinion not based on exact knowledge. Recently a fine type of New England woman, who remembers the war as part of her girlhood experience, was asking me about the colored people of Washington. When I had given her my impressions she urged me to put them in writing. The theme interests me and is one upon which my mind often dwells, and yet I can only speak of it from my own personal viewpoint. We spent six years in Washington in the

eighties—midway between the war and the present time. The race question was very much more in evidence then than now. The status of the Negro was still a political issue. Often the rights and wrongs of black folks became the subject of heated discussion in Congress.

"There were two or three colored representatives from the Black Belt of the South. The Blair Bill, providing national aid to education, was debated almost together as affecting our obligations to the colored race. At that time the citizens of Washington were also very quick to take sides on the race question. There were always those to denounce and those to defend the darkies, those who said niggers, and those who said Negroes, with equal emphasis. It is significant that to-day nearly every one says colored quite unconsciously. At that time whatever their viewpoint on the Negro problem, white folks assumed it was up to the superior race to solve it. Not even their strongest champions considered the possibility of black folks settling it for themselves. Quite naturally the Negroes took little thought of their obligation. Only a generation from slavery, they were but beginning to adjust themselves to new conditions.

"There were among them many of the old type whose habits, manners, traditions, and example were wholesome. They were the strongest influence for good upon the new generation, who were, for the most part, inexperienced, little educated, and undisciplined; whose greatest longing, whose first ambition was to be like white folk. They did not realize that abolishing slavery had not removed the barriers of race and color; nor had they awakened to the possibilities of separate race development. They were often foolishly imitative, sometimes offensively assuming. I remember their crowded Sunday-afternoon dress promenades on Connecticut avenue, though innocent enough, were the subject of much humorous comment. There is nothing of that kind now.

Loves Colored Folks.

"With all their faults, I loved the colored folk then, as I do now. The elemental quality in their nature appeals to me. They had then, as now, low voices, ease of manner, and ingratiating kindness. Those years in Washington were inseparably associated with Maria, the faithful nurse, her mother, a typical mammy, John, the waiter at the boarding house, with his wide, good-natured smile, Margaret, the cook, with her marvelous wisdom and judgment.

"Returning to Washington after an absence of twenty years, we find a great change. The colored people no longer appear to weigh on the conscience or the consciousness of their white brethren. Very little thought seems to be given to the race question, either public or personally.

"Colored folk are presumed to settle their own problems and carry their own

burden. And it seems to me it can be fairly said to their credit, they have not shirked, nor flinched, nor failed. They constitute one-third of the population of Washington. They perform nearly all of the manual labor of the city. They are wage-earners. They receive small, and a great deal of money. It is interesting to note the effect of their purchasing power on the trade. Quite lately I was in one of the best shoe stores in Washington where a young colored woman was being waited on very courteously. A friend who accompanied me remarked that there were always colored people buying shoes in that store. This led me to observe that when the customer came to the desk to pay the bill, the clerk told her he would make a memorandum of the number of the shoes she had just purchased, so she could get them again if they pleased her, evidently taking pains to fold her trade.

"In Washington there is much complaint of the service of the colored people, and very little said in appreciation of it. When I hear employers finding nothing but fault, I wonder what Washington would do without the colored help. When women condemn the whole race as women are wont to do—because of their hard experience with servants, I think how much more fortunate household are here where there is always some help available, than in many parts of the country where there is none at all to be had. While the colored help does often lack reliability, much of it is very good. Married women stay in service, and this lends a stable element that is unusual.

"Our offhand average judgment of the Negroes is apt to be thoughtlessly uncharitable. No allowance is made for their handicap, their disadvantages in opportunity and environment. There may be a class that warrants the charge of shiftlessness, but at least that it should be remembered that there is a class of very wealthy and prosperous Negroes. More significant than either of these extremes is the very notable tendency of the working people to save and to buy homes.

School Children Neat.

"If you observe the children out at play as you pass the colored school, you cannot but be impressed with the neatness and taste of their dress, and their bright attractive faces. In these times of high cost of living, you wonder how it is done. I happen to know how one mother gets up early every morning, gives her children a good breakfast, and gets each one ready for school before beginning her day's service.

"Colored children are interesting, at once beautiful. Education and refinement are changing the expression on the features of the Negro. They have

UPHOLDS THE

15TH AMENDMENT

Maryland Democrats Fined for
Disfranchising Colored
Voters

DOCTRINE IS DANGEROUS

Judge Rose Says 15th Amendment is the Supreme Law and Should be Obeyed to the Letter

WILSON LAW IS ILLEGAL

Aimed to Confuse Colored Voters, Although Democrats Made Provisions for Illiterate Whites.

6-27-12

Special to THE NEW YORK AGE.

BALTIMORE, Md., June 25.—Those who believe in subordinating the Constitution of the United States with a view to putting into operation laws tending to disfranchise the Negro, were given quite a set-back a few days ago when Judge John C. Rose, of the United States District Court, fined Democratic officials for seeking to deprive Negroes of the right to vote, declaring that so long as the Fifteenth Amendment is a part of the Constitution it is the supreme law, and therefore must be obeyed, and that a doctrine which sanctions the disobedience of the Constitution is a very dangerous one.

In rendering the decision Judge Rose imposed fines of \$50 each on two election officials of Charles county and \$25 on John M. Dulany, who printed the ballots used in the Congressional election of 1910, for alleged conspiracy to keep men from voting on account of race and color.

Dulany and the two Democratic supervisors of elections of that county were indicted under Section 19 of the United States Criminal Code, a conviction under which means a forfeiture of citizenship. United States District Attorney John Philip Hill, however, entered a plea of nolle prosequi, thus keeping the three men from losing their right to vote. A demurrer to the indictments previously had been overruled by the court.

The cases arose under the operation of the Wilson Ballot Law, which per-

mitted the arrangement of names of candidates on the ballots with the express purpose of baffling illiterate colored voters. In the Wilson law counties party designations were abolished on ballots, and many different styles of type used to aid illiterate Democrats and to confuse colored voters.

The late Judge Morris sometime ago handed down a decision declaring invalid the "grandfather" clause in the municipal election law for Annapolis.

Confused Negroes at Polls.

In sentencing the men, Judge Rose said:

"The indictment charges that this conspiracy was in a large part effected. The offense is none the less serious in that as incidental to your disfranchising colored citizens, you disfranchised a number of white voters as well. It has been represented to this court that you are persons of eminent respectability, in the ordinary walks and relations of life. The court believes these representations to be true.

"It has been stated that you have been led to do what you did by the combined influence of two motives. First, by your conviction that persons having African blood in their veins should not be allowed to vote, and second, by a strong feeling of partisanship, which caused you to do supposed things in the interest of a candidate of your political party which you would not have thought of doing for the furtherance of any personal interest of your own.

"This court has nothing whatever to do with the question whether the constitutional provision prohibiting the abridgement of the right of suffrage on the ground of race or color should not have been adopted in the first place, or whether it should be repealed. Every man is entitled to hold such views upon such questions as commend themselves to his judgment. If he feels that the Fifteenth Amendment should be repealed it is clearly his right, and may be his duty to do what he can in lawful ways to induce enough of his fellow-countrymen to agree with him to repeal it. So long as it is a part of the Constitution it is the supreme law and, therefore, must be obeyed, and should be obeyed in spirit as well as in letter.

"It is not for this court to consider whether they may be ever time and places when a higher law requires conscientious citizens to disobey and defy statutory requirements or constitutional enactments. All that can be said that a doctrine which sanctions such disobedience and defiance is a very dangerous one."

The vote in the Negro counties, was not abnormally large. Mississippi and Crittenden counties, with Negroes outnumbering the whites nearly 10 to 1, cast an unusually small vote, proving that the Negro did not vote and the majorities against state-wide were not large. Cross and St. Francis, both with large Negro population, gave a majority for Act. No. 2. Chicot, Jefferson, Desha and Lincoln are Negro counties which have always been wet and the majorities they gave against Act. No. 2, were not larger than anticipated, but smaller.

The theory held by some prohibitionists is that the grandfather clause brought out a large Negro vote and that that vote also went against Act. No. 2. It has been shown that the large wet gains were in the white counties and Pyeattee township in Pulaski county is one example of many Negro voting precincts of the fact that many who doubtless intended to vote against the grandfather clause and Act. No. 2 voted the other way through ignorance.

T. A. WRIGHT,
Secretary Arkansas Local Option
and Self-Government League.
*(Editor Arkansas Gazette - Sept.
1912.)*

THANKS THE WHITE VOTERS

ai Negro Thinks Great Good Will
Result From Action No. 11.

the Editor of the Gazettee:
 is chairman of the Executive
 mittee, Negro State Suffrage
 gae, I beg permission to ex-
 ss the thanks of that organiz-

on and the entire race for the
sided defeat of Amendment
11, known as the "Grand-
her clause." The Negroes
Arkansas are not intirely in-
ested in politics of the state
a public affair, and not at all
erested in it as a profession.
t think very much of their
ctive franchises granted them
rs ago oy the state of Arkan-
, and they are willing to do
reasonable and right thing
secure it for their children,
d children's children. Hence,
y have maintained a side-
le organ ization known as the
kansas Negro State Suffrage
ague, for the purpose of
aceably opposing any measure,
d securing the help of others,
oppose any measure that
ids to rob them of their ballot.
But what is best of all in this
atter, a large per cent of the
nite vote all over Arkansas was
st against the amendment,
d therefore in favor of the
gro in this state. It goes to
y that white sentiment to-
rd the Negroes in this state
not in any measure antagon-
c or severe. The white peo-
of Arkansas have set a very
example for other Southern
tes, for they have aided in
ng for the Negro in Arkansas
at many other Southern states
ve failed to do—maintain in-
t the Negro vote, without re-
d to partisan feeling. It will
difficult to estimate the differ-
ways and extent of good to
on this recent political ac-
result, in favor of grand old
arkansas. —Ark. Gazettee—Sept.

NEGRO SOUTH'S GREATEST ASSET

Oswald Garrison Villard Ad- dresses Southern Educa-

FOR NEGRO EDUCATION

Speakers Tell of the Need of Better Educational Opportunities in Southern States for Race

CONDITIONS IN WILCOX CO.

**Only \$3,339.70 Expended for Education
of 10,758 Negro Children to \$30,612
.75 for 2,000 White Children.**

Special to THE NEW YORK AGE

NASHVILLE, Tenn., April 9.—One of the principal speakers at the annual meeting of the Conference on Education in the South, held in Nashville last week was Oswald Garrison Villard, editor of the *New York Evening Post*, who, in addressing the conference, declared that the Negro was the South's greatest asset; that the South's rivers, its water power and its natural resources compare with the worth of its colored citizens, without whose unflagging labor King Cotton, which is still the corner stone of Southern prosperity, would topple from his throne.

In his plea for better educational opportunities for the race in the South, Mr. Villard said that in Wilcox County, Alabama, there was expended in 1910 but \$3,339.70 for the education of 10,758 Negro children, while \$30,612.75 was spent on 2,000 white children, \$15.50 per capita being used for the education of the white children in the county and thirty-two cents a head for the colored children.

In his address Mr. Villard said: "Primarily, let me say that in no field of the southern educational work is there greater need of co-ordination and supervision and control as in this particular one. No one knows how many schools for Negroes there are. Dr. Dillard of the Jeanes Rural School Fund Board, has listed about 150 Negro schools and colleges, but there are many others, some, no doubt, worthless. Others are placed where there is no pressing need for them; still others have made only pitifully ineffective beginnings where the necessity for them is tremendous; some are simple frauds upon the public; others exist only on paper and make a handsome living for canvassers who ply upon the benevolence of the North.

"We need the best brains that the colored people possess in test work, stimulated by the best training, to assum-

The proper readership for the little struggling, debt-breaking factories, for the tiny, out-of-hand-made American citizens of everyday life.

Many years ago the South as a section deliberately settled the question that it would give training to the Negro. Various states began establishing public schools for Negroes about 1870, and by 1875 a constructive policy was in the making. In spite of this fact, however, there are still many individuals in the South, not a few of whom are influential politically and otherwise, who stand squarely opposed to any adequate training for the Negro. Still a larger number are indifferent, and comparatively few white people are aggressively giving themselves to a policy of thorough training for the southern Negro. It would seem as if the time has now arrived when we of the South as a united people should deliberately set ourselves to a constructive work in Negro training.

"There are many reasons why such a policy must be followed at the present time—the first of which has an economic bearing. The greatest and most pressing need of the South to-day, economically speaking, is for a trained and efficient force of labor, and the lack of such a trained laboring class is retarding the progress of the South at the present time more than other single influence. Inasmuch as the Negro is almost our only source of labor, the only way to have an intelligent laboring class in the South is to give the Negro such training as will make him efficient.

Standard of Living Must Be Raised.

"The average employer of the Negro laborer at the present time complains that the Negro cannot be induced to

work regularly, that we will labor only three or four days and will be idle the remainder of the week, living off the wages already secured. According, therefore, to the testimony of those who are less favorable to the Negro, the greatest handicap of our laboring class in the South is that its wants are too few. These wants can be supplied from half time labor, and consequently it is impossible to get many Negroes to work full time. In order to meet this situation, the standards of living for the Negro must be raised. He must be made to want better homes, more comforts, some reading material, better food, better clothes. To this end there must be a raising of standards through

the better training of the masses of Negroes.

"If the South wants to be free from a harvest of crime, it is none too soon to deliberately start on a more definite plan of Negro training. Last of all, one ought to say that, regardless of the economic improvement, health improvement and lessening of criminality, it is no less than human to give definite attention to this great problem. The very fact that some men are discouraged that they feel the weight of this great ignorant mass pressing upon our southern life, is all the greater reason why a group of broad-minded educators should honestly face and heroically address a meeting like this.

Log School Must Go

"In order that we may undertake a more aggressive policy, four definite lines of improvement are demanded. First, among these stands the need for a more attractive school equipment. The log school house for the training of Negro children is still greatly in evidence. South Carolina has 1,777 school buildings for Negroes, the average cost of the building and grounds being \$246.88. When one remembers that this includes all the buildings in the cities, one sees that the average school building is the merest hut. South Carolina does not stand alone in this regard. I visited a large cotton plantation in Kansas recently where the plantation owner showed me \$90,000 worth of gathered cotton ready for the market, where there were hundreds of Negro children with families, yet when I drove to the Negro school house, a half mile away from the headquarters of this plantation, it was such a place as is fitted for the housing of horses and cattle. The annual report of education in one of the states in the South, speaking of these buildings, says: 'The Negro school houses are miserable beyond description. They are usually without comfortable equipment, proper lighting or sanitation. In most cases they are a serious reflection on our civilization.'

"The next great thing in an advanced policy is for a larger amount of money to be spent on the colored children. One state in the South annually spends \$12.62 on every white child enrolled and \$1.71 on every Negro child enrolled. At the rate of \$1.71 a Negro child would have spent on its education in twelve years of school life \$20.52, which is very far less than what is spent annually on the children of many of our Northern States."

At the concluding session last Friday afternoon, Robert C. Ogden, of New York, was re-elected president for the thirteenth successive time. Other officers elected were: Walter H. Page, editor of the *World's Work*, vice-president; William A. Blair, treasurer; Dr. Hollis B. Frizzell, president of Hampton Institute; Clarence Poe, North Carolina; Harry Hodgson, Georgia; A. P. Bourland, Washington, D. C.; George J. Ramsey, Kentucky; J. H. Kirkland, Tennessee; J. H. Hinneman, Arkansas;

Discrimination, Review of Negro Trouble Brewing In Hill Country

CLASH OF RACES FEARED IN NORTHEAST GEORGIA

Many Blacks Are Being Driven
Away by Angry Whites—
Federal Authorities Asked
to Investigate Mailing of
Threatening Letters.

Gainesville, Ga., October 15.—
(Special)—Resulting from the re-
cent reign of terror in Forsyth
county, racial hostilities have
broken out in northeast Georgia
that threaten to become as seri-
ous as conditions during the period
which followed the close of the
civil war.

Race sentiment has swept in a
wave over the entire hill country
of the state. Generated in Cum-
ming, the county seat of Forsyth
county, when two white women
died as results of recent criminal
assaults, hostile attitude toward
the black race has spread through-
out the mountains.

The situation has assumed pro-
portions so serious that the United
States commissioner, Judge J. B.
Gaston, has been appealed to by
residents of Hall and adjoining
counties. He and other govern-
ment authorities are now investi-
gating conditions and the source of
recent uprisings against Negroes
of this section.

GAINESVILLE INVADDED BY NEGROES

Gainesville is being invaded as a
haven of refuge by hordes of Ne-
groes from Forsyth and neighbor-
ing counties, who have been driven
from their homes by indignant
whites. The Negro sections of
the city have been flooded with
safety-seeking Negroes, and scores
of shanties and dwelling houses
after as many as six or more
families.

All roads entering Gainesville
from the southeast are flanked by
improvised camps, sheltering the
fleeing blacks and many families
are forced to live temporarily in
the wagons in which they fled from
their homes.

This influx of Negroes has cre-
ated a wave of resentment through-
out the hot-tempered and lawless
element of the section. Demon-
strations expressive of this attitude
have already resulted, and to cope
with the situation Chief of Police
"Bud" Smith has been forced to
strengthen the police force.

Anonymous letters have been
sent almost every planter in the
hill country, demanding the dis-
missal of all Negro laborers, and
their ejection from the premises.
Most of these missives threaten
arson and dynamiting of the houses
in which the Negroes live as pen-
alty for disobedience. In many in-
stances, mobs of whites appeared
at the Negro homes on farms and
openly demanded evacuation of the
shacks and shanties.

These threatening letters and
placards posted on mail boxes and
in Negro neighborhoods are being
forwarded to Judge Gaston for in-
vestigation. Federal action prob-
ably will be taken to punish the
persons sending the threatening
missives through the mails.

HOUSE BOMBARDED BY MOB

Friday night a mob of whites
appeared at the home of Joe Hood,
a Negro, living about three miles
north of Gainesville. A spokes-
man demanded Hood's removal
from the vicinity. The Negro
slammed the door in the white
man's face. A fusillade of shots
was fired by the crowd into the
house. Hood, his wife and family
barricaded themselves behind mat-
tresses and bedding and escaped
unhurt, although their home was
riddled with bullets. Large holes
were rent in the sides of the build-
ing, showing the effect of shot gun
shells while the entire side was
peppered with pistol and winches-
ter bullets.

Sheriff Crow is investigating the
bombardment of the Negro's house.
He already has secured clues which
point to the leaders of the mob,
and their arrests are expected at
any time. Not only has the entire
section suffered from the abandon-
ment of farms and loss of labor
from the fleeing Negroes, but
prominent business men of Gaines-

ville have received the brunt of at-
tacks by hostile whites. Many
black chauffeurs of the city have
been ordered to give up their jobs,
and anonymous letters demanding
the dismissal of Negro employees
have been sent to scores of business
men and well-known residents.

C. E. W. Gunther, proprietor
and manager of Gunther's bakery,
who leases a storeroom in the bus-
iness section, occupied by John
Kidd, a Negro pressing club oper-
ator, Friday received an unsigned
letter threatening violence if Kidd
was not evicted from the premises.
Mr. Gunther refused to take action
and the Negro remained until
nightfall in the establishment.

At dusk a crowd of white men
and boys began to gather menacing-
ly around the pressing club. Kidd
locked the doors of his shop, and
announced to the crowd that he
would move immediately.

ANGERED WHITES THREATEN CLERK

A mob of white men gathered at
the depot at Flowery Branch, a
small countryside nine miles from
Gainesville, Saturday afternoon as
the New York, Atlanta and New
Orleans limited train of the South-
ern road stopped for orders,
threatened violence to W. A.
Flake, a Negro mail clerk on one of
the mail cars. Cursing the Negro,
and surging dangerously around
the car, the crowd frightened Flake
until he cowered in a corner of the
coach. D. P. White, chief clerk
of the car, stepped to the doorway
and ordered the mob away threat-
ening to shoot the first who at-
tempted to mount the car. The
train remained at the station only
a few moments and pulled out be-
fore further demonstration.

Rumors spread rapidly and free-
ly around Gainesville Saturday and
Sunday that hostilities would re-
sult if prompt action were not
taken by the police and federal au-
thorities. The Negroes, too, it is
rumored, nerved by the augmen-
tation of refuge-seeking blacks in
the city, are planning an uprising
against repeated attacks upon their
race.

It is also probable a meeting
will be held some time Monday by
the cooler-headed residents to pre-
vail upon the city authorities to
strengthen the police force and take
precautions to prevent racial dis-
turbance. Anticipating trouble,
Sheriff Crow already has enlarged

his staff of deputies and prepared
to avert probable disturbance.--
Atlanta Constitution.

ABYSSINIAN SOLDIERS ARE HONORED BY KING

Blacks Made Palace Guard
by King Victor Emanuel
of Italy

WHITE SOLDIERS JEALOUS

Abyssinian Warriors Were Heroes Tripoli-
tan Campaign—Are Objects of Marked
Attention.

According to George Henry Payne
who was one of the local Roosevelt
campaign managers and who arrived
in New York Monday on the Ham-
burg-American liner Moltke, a Ne-
gro question has arisen in Rome,
Italy, over the marked attention be-
ing shown a regiment of Abyssinian
soldiers by King Victor Emanuel.
The white soldiers do not relish the
regal consideration the black warriors
are receiving.

The Abyssinian soldiers conducted
themselves with great valor during
the Tripolitan campaigns. They dis-
tinguished themselves in many ways,
and returned from the battlefield real
heroes.

King Emanuel was acquainted with
the heroic work of the black soldiers,
and ordered them to Rome, where
they are acting as palace guard to the
king, and honors galore are being be-
stowed upon them.

The white soldiers who heretofore
guarded the monarch, do not relish
the idea of being supplanted by the
Abyssinian soldiers, and there is
much discontent among them. Of
course all the white soldiers can do is
grumble, and the race question is not
regarded as serious, as all the former
guards of King Victor Emanuel can
do is to show resentment among
themselves.

Mr. Payne says he expects to hear
of a "race war" in the Palace
grounds some day.

HON. HILARY A. HERBERT'S
ADDRESS.

A few days ago Hon. H. A.
Herbert delivered an address be-
fore a white school at Laurens,
S. C., his old home. Oh, that ad-
dresses of this kind touching the
eternal race question were more

frequent. Mr. Herbert is an ex-Confederate soldier of distinction, a Southerner, but a Southerner with a heart and feelings of fair play and justice.

Touching the race question he said in part: "Now that we, the whites of the Southern States,

have complete power we have, my countrymen, the most difficult and delicate duty that was ever yet imposed upon a self-governing people. We cannot afford to break down the partition wall between the races; we can do nothing that will tend to social equality, nothing that will look towards amalgamation. And yet we must do justice, we must educate, and lift up the Negro so as to make him a better citizen, and give him in our laws and in the courts all his rights. Thus, and thus only, can we serve the best interests of this country; meet the approval of our consciences, and entitle ourselves to the commendation of the outside world."

Now really, how much of the so-called race problem would there be if the majority of the white people followed Gen. Herbert's advice or even believed truly in what he says? If they believe in it, it is not shown by those whom they elect to make laws. For it is an unpleasant fact that when a law is proposed to be enacted, the first and greatest question is not how much will it benefit the State but will the Negro be benefited thereby. If it is found that the colored brother will reap benefits thereby, the chances are that that law is defeated. Witness the Compulsory Education bill which for so long, the progressive people of this State have been trying to get enacted. As to whether or not the Negro must be educated, the report of the State Superintendent of Education will show just how strongly the be-

lief exists in South Carolina.

As to lifting up the Negro, how many names of white people can be recalled who have been or are conspicuous in such work? There are perhaps many who see as does General Herbert but they are deterred by fear. How good would it be if such conditions did not exist. It would be to the Negro's advantage as well as to the State. For no country can hope to reach its height with half up and bending every effort to keep the other half down. Let all develop along the lines best suited is the only way. Let the strong and intelligent help the weak and ignorant, each remembering that there are peculiarities existing that ought be endured with patience.

The Movement to Unite by the Native of South Africa.

(From the Lagos, South Africa, Weekly Record.)

The movement of the part of the native of South Africa, to unite in their own welfare and for safeguarding their interests and rights in face of the problems and perplexities confronting them under the aegis of the activities of present day civilization, is rendered as indispensable as it is inevitable. And inevitable because of the plain and undisguised character of the treatment meted out to the black man everywhere, involving a policy of invidious discrimination which excludes none but embraces all, and not only recognized universally as the measure to be meted out to the black man, but proclaimed as the one condition upon which the black man is to live, move and have his being. With such an outlook confronting him, the black man would be less than human if he failed to realize the situation and take counsel with himself as to the ways and means he should adopt for meeting the onerous outlook. The very exigencies of the circumstances in which he finds himself, compel the black man as a rational being to do so. Race preservation which is only another name for self-preservation, is as important for him as for any other human being. And whatever may be said against the black man endeavoring to unite and formulate a national policy from his own standpoint as a set-off against the national problems he is compelled to face, he is but acting upon the dictates of reason and common sense such as would actuate any other people placed in like circumstances. Whenever such an attempt of the kind is made by the black man, or even where the attempt is suggested, it is generally met with soft sophisms something like the following:

"He (the black man) should always persist in looking rather at the bright than the gloomy side of their position; that he should see how they advanced; that he should know and believe that

nothing could check their advance; that he should teach that the darkest cloud had a silver lining; that he should frankly recognize and highly value the services and co-operation of thousands of Europeans in the cause of justice, and he should strengthen their hands and their work and not make it more difficult; and that he should abstain from expressing doctrines which imparted to the larger section of the European people a spirit of general injustice and general hostility to the advancement of the native."

The foregoing represents the time-honored advice tendered the black man by his European well-wisher. Those who tender the advice lose sight of the important question which it postulates. Such question relates to the reason why the grumblings of the black man under the acknowledged burden of distress and ill treatment meted out to him should arouse "a spirit of general injustice and general hostility with the European, both friends and foes, toward him, and that too in spite of the well-known fact that of all men, the black man has given the least cause of offense to the European. This shows the existence of a bottom feeling of ill will towards the black man, and which because of its lacking any justification, invests both the advice and friendship professed with a speciousness which is too plain to be overlooked. And the shadowy character of both is further exposed by the equivocal suggestion that the native should keep his eye or faith pinned to "the bright side" of his position while that position is one of overwhelming darkness and despair. It would indeed be interesting and enlightening as well if Mr. Scheiner or any other well wisher

of the native would indicate where the light or hopeful prospect for the native of South Africa lies, when the intolerance and persecution which had already been brought to bear at the hands of white communities has been legalized by his being disfranchised by the Act of Union, and which the efforts and services of the thousands of Europeans advocating the cause of justice did not avail to prevent. And while the African is bound to appreciate services in the cause of justice and humanity, at the same time he recognizes also that such services are specially directed to arrest injustice with the European himself and have him to conform to the rule of life and to acquire the character which becomes him as the civilized and Christian man which he claims to be. The treatment of the native in the Congo emphasizes the need of the services of many thousands of Europeans still as apostles of righteousness to their own people in the cause of justice—a cause which while indirectly bringing relief to the victims of injustice, has for its substantive object that of redeeming the character of the European and making him more truly an enlightened and Christian man. As regards "the advance" which it is alleged the native has made, we can only say that so far as material things are concerned, it has been in advance which has deprived him of everything as he moved along the path of advancement, and besides leaving him destitute, has ostracised him from both his kindred and patrimony. As regards advance in morals, unhappy evidence exists abundantly to show the kind of advance this has been, while it would be distinctly fatal to the native to advance to a moral stage which would require him to be taught the

elementary principles of justice, righteousness and humanity. We have alluded to these matters in order to show how dark and dismal is the outlook as it appears to the black man, and who while surveying all sides for some ray or hope, is pondering seriously on the vital matter of self-preservation. And the movement for the native to become united in his own interest in South Africa, is the inevitable and natural course which the native must take everywhere, as being forced upon him by the inexorable conditions with which he is menaced. "Let us get together" is the step suggested by his awakened consciousness, and the widespread character of which is denoted by a like echo from the Gold Coast. And while, as is accurately expressed by the editor of Tsalea Bacoana, "the native is not in any way looking for antagonism," he desires to get together in order to discuss the outlook for him, social, political and economic; and to render it possible for the formulation by the native himself from his own standpoint of the stand he should take under the exigencies of present-day life and activities.

WHITE SOUTH PROBING RACE QUESTION

Southern Universities Agree to Co-operate in Studying Various Sides of Negro.

Special to THE AGE.

NEW ORLEANS, La., July 3.—Through the efforts of Dr. James H. Dillard, field agent of the combined Jeanes Rural School and John F. Slater Funds, a commission of Southern State university professors has been formed to study the race question from an economic, educational and sociological viewpoint.

"The chief aim of the organization," says Dr. Dillard, "is to study the Negro in his relation to Southern life. I know that student groups in many Southern universities have been studying this question. They have done this systematically and with high promise. So I was led to conclude that we should look to our State universities for the prosecution of the work, and it appeared that the work could best be prosecuted through co-ordination and co-operation by all the institutions."

The commission has been formed by the selection of a member from each of the eleven State universities of the South, as follows: Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, North Carolina, Tennessee, Texas and Virginia. Prof. C. H. Braugh of the University of Arkansas is president, and Professor Hunley, of the University of Virginia is secretary.

Southern Professors

Study Race Question

Economic, Educational and Sociological Aspects of the Negro Will be Enquired Into Through Efforts of Agent of Jeanes and Slater Funds.

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An effectual blow has been given the Baltimore segregation law. Judge Stump held that the congregation of a Negro church had the right to worship in the church house, in spite of the fact that it was in a "white block," the decision being sustained by the common law. Another excellent example of the kind of cases we may expect to win in face of the intense anti-Negro sentiment. The segregation is revolutionary as it regards property rights and the freedom of the individual in his own domain. The fact of occupation has no social significance, nor does it inconvenience others; these, aside from the fundamentals of the law, that throws all manner of safeguards about the purchasing contract. Transfer of property title should be at the discretion of the individual, and not at the caprice of racial or political partisans. Whatever demand there is for such a movement is at the instigation of a few, hence in no wise reflects the popular will. Riding in special cars, eating in our own hotels, sitting in our own opera houses are nothing compared to the buccaneering principle of eviction known in Baltimore and a few more cities.

Freeman 2-10-12

Discrimination, Review of Negro

ABSORPTION PROOF OF PREJUDICE

In Claiming that the Color Line is Drawn in Canada William H. Snowden Says County Has Adopted Policy of Absorption, Starvation or Exclusion.

William H. Snowden, a resident of Toronto, Ont., in a letter to The Age, claims that the attitude of the Canadian whites towards the Negro is one of absorption, starvation or exclusion.

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THE "BLACK PERIL" IN SOUTH AFRICA.

The Capetown correspondent of the Guardian says that "Public feeling in South Africa is being greatly stirred by what is known as the 'Black Peril.' There is an epidemic of outrages by native men on unprotected white women and girls. Scarcely a day passes but the newspapers chronicle some horrifying incident of this kind, chiefly on the Rand, and the perpetrator in most cases succeeds in escaping unidentified. Seeking for the causes of this loathsome outbreak, the spokesmen of the natives lay much of the blame at the door of the white man. Outrages on black women by white men are, they say, of much more frequent occurrence than those on white women by black men, but while the former are scarcely ever reported, almost every case of the latter is. Why expect a higher moral standard from the heathen than from the (nominal) Christian? And when hundreds of heathen men are brought from their kraals and herded together under artificial conditions, when their naturally strong passions are inflamed by drink illicitly supplied by low-class whites, when provision for their moral improvement is almost wholly lacking, what wonder if they lose what little decency and restraints they bring from their homes? The adoption of the 'close' compound system, as at Kimberley, many do something to improve matters; but this must be supplemented by an adequate provision for missionary work among the dwellers in the compounds in order to reach the evil at its root."—The African Tribes and Orient Review.

Here in Canada race prejudice is more damaging to the Negro than in the States because it is of that crafty and cunning kind more deadly in its effects upon the Negro than is that which is revealed by the American whites towards him. Absorption if possible, starvation if necessary, or exclusion, as the last resort, is the trend of white Canada, in its attitude towards the Negro.

May I ask Dr. Shadd, what is the policy of British Columbia in its attitude towards all peoples, not of the white race, or what is the policy of the present government through its Minister of the Interior Department, regarding minorities of the Negro race in Canada?

Dr. Shadd is acquainted with the facts regarding these questions. Let him answer them. He is a qualified and experienced educator, and his opinion is worth listening to.

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Dr. Shadd is acquainted with the facts regarding these questions. Let him answer them. He is a qualified and experienced educator, and his opinion is worth listening to.

many have rendered the cause of justice and liberty in the Barotsche valley. You arrived here at a time when this administration was grappling with a very difficult and delicate problem and when the native chief and the British official were antagonistic and by throwing the weight of your presence they early won the day for liberty and civilization.

You may not possibly appreciate the value of the great service you have rendered to the cause of humanity, but I feel sure that one day the Barotsche nation will rise up and thank you therefor. I am, very faithfully, yours.

THOMAS V. WORTHINGTON, Secretary for Native Affairs, Northwest Rhodesia.

This is indeed high praise and worthily bestowed. Mr. Peregrino is a native African, a full black born at Accra, on the Gold Coast, and he is capable of matching intellect with any man of his age and inches, whether on the rostrum or in the subtle art of diplomacy. He is now (May, 1912) on a diplomatic mission for King Lewanika at Mafeking, S. A.

NEW ORLEANS.—The Supreme Court of Louisiana, in a decision handed down last week, held that a Negro has a vested right to a seat in a street car, despite "Jim Crow" law in effect in New Orleans and other Louisiana cities, and that he cannot be moved from a seat in the white compartment of a car, provided there is no seat in the Negro section.

The appeal was that of John Anderson against the New Orleans Railways and Light company. The court affirms the verdict and damages awarded Anderson and increases the amount from \$50 to \$250. The partitions on the street cars here are movable. The opinion holds that a conductor has a right to move the partitions, but continues: "Where a passenger has found a seat in the compartment assigned to his race the officer has no right by moving the partition to put him in the wrong compartment when there is no seat to be found in the compartment thus newly established for his race." A number of other cases based upon the "Jim Crow" law now are pending in the courts.

What is called the negro problem in the United States has many phases and aspects, and some of them are still acute but upon one thing all observers and thinkers, white or black, can agree. That is, that every step which the colored race takes toward efficiency, thrift, usefulness, service, is a step which counts toward the satisfactory solution of the highly complex "problem."

Hostility and prejudice based on race or faith are most effectually combated by indirect, subtle means. Contention and controversy cannot be avoided, but an ounce of positive achievement for good is worth volumes of theoretical arguments in this workaday world. A negro farmer, a negro banker, a negro merchant, a negro druggist, a negro foreman, a negro builder, a negro architect, a negro educator, a negro musician, a negro lawyer—there are the "arguments" which must finally prevail.—New York Evening Post.

John W. Abernethy Says Government Should Help Negro Schools.

"The negro problem confronts us in educational affairs in Alabama, and we must deal with it promptly and wisely," declared Dr. John W. Abernethy, former State Superintendent of Education and Democratic nominee for Congress from the State-at-large, in speaking before the meeting of the county superintendents and board members at the Business Men's League Friday.

"A mistake was made by the leaders in the early seventies when they turned the negro over to himself and to outside influences. The mistake was a natural one, however, and in one way inevitable.

Dear Mr. Editor: I cannot thank you to depart without a word of commendation.

"In order to make an asset out of the negro, we must educate him, but I favor his education along technical, industrial and moral lines rather than academic, professional and cultural. I don't subscribe to the doctrine that more ignorant a man is, the more satisfactory he is as a mental. I believe that a servant who can read a cook book is more capable than one who can't.

Now, in the South we have two sets of schools to maintain, and this is a constant drain on our funds. I favor a National law providing for Federal aid for the negro schools of the South. The National Government freed the negroes and turned them loose on us to educate. I shall introduce a bill to this effect when I get to Congress."

Dr. Abernethy called attention to the fact that records will show that the negro land owners is hardly ever a criminal. It is the negro without means or education that is always in trouble, and, by providing this negro with a school to occupy his time, crime will decrease as a result.

Dr. Abernethy discussed local taxation and said he was glad to note that the Black Belt is falling in line on this question, which is so important to the people of Alabama. The people of the Black Belt have heretofore opposed local taxation because of the fear that the large negro vote would be cast unanimously in favor of taxing the white property owners.

"Now that this danger is eliminated by the disfranchisement of the negro the Black Belt should support the movement," concluded Dr. Abernethy.

OUR EXCHANGES

NEGRO CAPABILITY THE FINAL TEST.

What is called the negro problem in the United States has many phases and aspects, and some of them are still acute but upon one thing all observers and thinkers, white or black, can agree. That is, that every step which the colored race takes toward efficiency, thrift, usefulness, service, is a step which counts toward the satisfactory solution of the highly complex "problem."

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Race Problem In Cuba

*44 Colorado State men.
6/1/12*

Suppression of the Black Race—However unjust has Eliminated that Race as a Factor in Government. The Whites in Cuba will Always Exercise Greater Influence than the Blacks.

The problem in Cuba is largely a race problem, made all the more difficult by the character of the majority race.

According to the census of 1899—the year following the Spanish war—the total population was 1,572,797. Of these people 67.9 per cent were white and 32.1 per cent Negroes, mixed elements and Chinese. Of the white 57.8 per cent were natives. A great majority of the native whites were, presumably, of Spanish descent, and a large percentage of the foreign-born whites were natives of Spain. Spanish, not Anglo-Saxon or German, is the dominant trait in the white population. In considering the race problem, this fact should not be ignored.

Adam Smith, writing near the close of the eighteenth century, expressed the opinion that Negro slaves were better treated in French and Spanish than in English colonies. That probably continued to be the case so long as slavery existed in the respective countries. But the factors which made the conditions of the slaves better, tended to make the race problem more difficult after emancipation. There was a less emphatic white domination in Latin-America than in Anglo-American countries.

Whatever may be said respecting the justice or injustice of white

domination, it has simplified the problem wherever it has existed. Theoretically, there may be no justice in anything short of perfect racial equality. Probably, neither the Anglo-American nor the Latin-American whites have paid much attention to questions of theoretical or ideal justice. But the dominant self-assertion of the former has made the race problem comparatively simple in Anglo-American countries. Suppression of the black race—however unjust—has to a large extent eliminated that race as a factor in government. Conversely, a larger measure of racial equality has made the black race a relatively greater factor in countries which have derived their law, their institutions and their civilization from Spain.

It may be assumed that in Cuba the whites will always exercise greater influence than the blacks. But it will largely be due to force of numbers. There will be little direct racial assertion. Although the blacks and persons of mixed blood from less than one-third the total population, they have far more voice in public affairs than the Negroes have in those states of the South in which they are actually in the majority. How under these terms of political equality, the two races will jointly govern Cuba and what they will do with it, is the real problem.

Were the two races on a perfect

political equality in the South, the problem of government would be difficult. But it would be less so than it is in Cuba. The difference lies in the fact that the whites of the South are of Anglo-Saxon, whereas those of Cuba are of Spanish blood. Look at the difference between Spain and England! Look at the difference between countries the world over where Spanish civilization has prevailed and those in which the laws and institutions of England have been established. The art of self-government was learned long ago by Anglo-Saxons. It has still to be learned by Spaniards and Spanish-Americans—except the possibility that it has already been acquired Chile and Argentina.

He who would forecast the future of Cuba must consider the foregoing two great factors. He must consider the problem of joint rule by whites and blacks; and the fact that the white race of Cuba is Spanish in blood and character.—Denver Republican.

CAN'T SIT TOGETHER; CAN SLEEP TOGETHER

Mont. News
That's How Georgia Jim Crow Car Law Works. 2-24-12

Atlanta, Feb. 23.—Because there were three negro passengers on the sleeping car on which he made a recent trip from Atlanta to New York, John D. Walker of Sparta, well known banker, filed a complaint by wire with the state Railroad Commission.

The matter was submitted to Judge James K. Hines, the commission's special attorney, who replied to-day that the state of Georgia had no jurisdiction, that the Georgia law requiring separate coaches for white and colored passengers specially excepts sleeping cars.

In other words, he said, "negroes and whites cannot sit up together in the same car, but they can occupy the same sleeping coach."

BILL TO DISFRANCHISE.

ANNAPOLIS, Md., Jan. 30.—The Democrats will have to pass on another disfranchisement measure. Delegate Campbell of Baltimore County has introduced a bill in the legislature which only applies to future voters. It will most likely die, as it cannot pass muster with Governor Goldsborough, whose veto awaits any such bill that may pass.

N.Y. Age. 2-1-12

NEGROPHOBIA IN PETERSBURG

Common Council Proposes to Establish Separate Parks for Races—Plan on Foot to Consolidate Two Colored Schools.

Special to THE NEW YORK AGE

NO COLOR LINE IN FRANCE

Mont. News. 11-8-12
The French take a very different view of the negro from that of Americans, as is shown by the action of the French press recently in congratulating M. Delcasse, Minister of Marine, for promoting to the grade of Captain a negro of the name of Mortemol.

Mortemol was born in Guadeloupe, and he entered the navy just after graduating from the "ecole polytechnique." His comrades received him well and he rose rapidly, so that it is now predicted that in the near future he will be permitted to fly from the masthead of his ship the pennant bearing the two stars of the Admiral. No similar situation exists throughout Europe, and the Parisian press takes this opportunity to point out that only in France does there exist the equality of races which should be the case the world over. This emphasizes the motto of the French republic, "liberte, egalite, fraternite."

RACE PEACE IN ALABAMA.

N.Y. (Montgomery Advertiser.)
No State in the Union has had less friction between the races than Alabama has had for the past year or so. If the "usual crime" has been committed in Alabama during the past twelve months, the Advertiser does not recall it. There has not been a lynching in this State in more than a year. Lynching has been made unpopular in Alabama because of the vigorous policy of our chief executives. The crimes which usually provoke lynchings are now very rare, a fact which is also due to the awakened fear and respect of the law in Alabama. Alabama Negroes, numerous though they be, cause less trouble and fewer lynchings occur here than in Kansas, where the Negroes are not so numerous.

Of course, the segregation law in Richmond is depreciating property values and creating bad blood in many directions. Talking about a case now before the Richmond courts, the Richmond Planet makes the following remarkable disclosure of the Richmond Negro attitude towards segregation: "But colored people hereabouts have no desire to move into white neighborhoods, although they have the lawful right so to do. They segregate themselves as if by instinct or choice and will continue so to do. Even in this case now pending, it is a white Virginian who is endeavoring to have colored people move into his houses, which are located in a so-called 'white block.' He has gone to the expense of financing the litigation, and he will win in the struggle. It has always been so. White folks will stand up for colored folks or rather for some of them to whom they have already taken a fancy and colored folks will go their 'body's length' for white folks, who have merited their support and commendation." Just here is the rub. When a law or ordinance infringes the civic, civil or property rights of a white man, the white man will exhaust the due processes of the courts to recover his rights; he does not wait for the Negro to do it for him. The Negro must learn to fight for his rights as the white man does.

N.Y. Age. 2-27-12

Race Problem - 1912 Europe

Freeman 2-17-12
Monsieur Legitimus, a member of the French Chamber of Deputies, is a full-blooded Negro, who professes a strong repulsion for "mixed bloods." He holds that mulattoes accumulate the vices of both

racess, without possessing the better qualities of either. M. Ciceron, the senator from Gaudalupe, is a mulatto. This is why M. Legitimus had him recently "black-balled" by the voters.

"M. Legitimus is ferocious in his hates," says a French journal. "He carefully nourishes an intense dislike for his mezzocolored colleague from Martinique, who responds to the majestic name of Severus. Last April chance made them voyagers on the same steamer to France. M. Severus, justly disquieted, fled to one end of the vessel whenever he saw the deputy at the other. 'He is right,' said Mr. Legitimus, 'for if I ever come face to face with that badly bleached person I'll be capable of throwing him overboard!'"

"M. Legitimus has chosen as his secretary a Negro who is, indeed, a black beauty. This Negro is a charming boy, who adores the people of fashion. The other evening his buttonhole ornamented with a superb rose, he made his entree into a very elegant salon. The young ladies received this ebony dancer with some reserve. 'This has greatly intimidated me,' he avowed to the mistress of the house, 'and you may well imagine that I was quite pale with emotion.'"

N.Y. Age 3-21-12 HEROISM OF BLACK WOMEN.

The splendid gallantry under fire of the wives of France's black Senegalese troops was recently celebrated in a touching Order of the Day issued by the commander of the French troops.

The order which was published by the *Armée Coloniale*, mentioned in particular the following killed in the service of France: Musina, wife of Corporal Ahmed Yacub, mortally wounded at the battle of Talmeust, while distributing cartridges in the firing line; Fatma, wife of Corporal Tarore, killed; Cumba, wife of Private Samba Diuf, killed; Bintu Korre, wife of Private Tome, killed.

The order named two other women who distinguished themselves at this engagement by their courage in handing out cartridges under a galling fire.

United States.

SOCIAL SERVICE

Ch. 1-4-12
The letter from Mrs. Keeler, of Washington, D. C., which we publish on the first page to-day, deserves most careful study. Written by a friend of ours it tells us the sad truth, and we ought to benefit by it. Many parts of the country are now not only not friendly but largely hostile to the Negro, or at best indifferent. Mrs. Keeler tells how Northern sentiment has changed. Much of this change is due to the ignorance of our people on the part of the whites who do not read our papers or attend our churches.

The great mass of white people do not touch the colored man at his best. He sees the criminal in the court, the prisoner in the jail, the loafers in the street, and forms his opinion from these. Not one in a thousand whites have read Negro newspapers, heard our best preachers, visited our homes, and for this reason there is a change against us.

Now there is great need in this country not only for education of the Negro, but education of the white man by the Negro.

Chain Gangs.

One of the things which make most against our people in this country is the chain gang. Not only does it demoralize the criminal himself, but it lowers the tone of the community life. It hardens them so that it is looked upon by many more as an inconvenience than a punishment.

The Southern states are the only states in the country which tolerate this barbaric system, which years ago disappeared from Europe. Because it

is so unusual every Northern or European traveler notices it, and he gets an unfair impression of Negro crime.

Then it is morally wrong to parade a boy of 16 on the street for stealing a pair of trousers, while we protect from view the man who breaks a bank.

Whites Need Education.

When there was an educational need on the part of our people we met it with our schools; now there is no less need of our educating white sentiment. This is needed not any more for the good of the race than for the good of the country, and the good of Christianity.

Mont Adm-17-7-12
THE SOUTHERN SPIRIT.

Nothing has happened recently that better shows the spirit of the true southerner toward the negro than the announcement whom New York that Miss Lucille Pugh, a young woman lawyer of that city, but native of North

Carolina, like so many other people who can't help themselves, has voluntarily agreed to defend LeRoy Poindester, a negro, whom she knew in North Carolina, and who is to be placed on trial for murdering a white man. Miss Pugh agreed to waive the State fee of \$500 in order to defend the negro. Here's her reason:

"The negro comes from the same part of North Carolina that I do, and when he asked me to help him out of his scrape, how could I refuse?"

It is a trite saying that when a negro gets into trouble he knows that no one will respond so quickly to his plea for aid as the Southerner, who knows him. He knows, too, that none would punish him more quickly than the Southerner, when he deserves punishment.

It is doubtless difficult for many of our friends in New York and elsewhere in the East to understand the attitude of this Southern woman toward a "nigger" and a "black nigger" at that.

AUTHORITIES INVESTIGATING.

Government Officials to Punish Men Who Horsewhipped W. A. McAlpin, Railway Mail Clerk, at Union, Miss.

Special to THE NEW YORK AGE.

WASHINGTON, D. C., June 4.—The Postoffice authorities are investigating the assault made on W. A. McAlpin, a colored railway mail clerk, who was horsewhipped at Union, Miss., last week. *6/6/12*

On May 31, McAlpin left Laurel, Miss., to go to Union, having been instructed to wait there for the 2:42 o'clock train, and work on it back to Laurel. He replaced O. L. Parker, a white man, who has been working on the run as a substitute.

McAlpin says that when he arrived

at Union, he went to an eating house with his grip. He was called out of the eating house, he says, and marched down the track at the point of a revolver. In an old gin and cotton house, he found the ten or fifteen white men with four buggy whips. He was forced to remove his clothing, he says, and was beaten unmercifully. He says he was struck on the head with a revolver, knocked and cuffed about, and warned not to work on the run again.

Despite his wounds, he ran and walked to Stratton, the next station, when released, and caught the train there.

When he came here, it was necessary to bandage the greater part of his thighs. Welts stood out all over his body, and there were cuts on his head and neck.

McAlpin has been in the mail service six years. He ran four years between Birmingham and Greenville. He resigned in December, but recently made application for reinstatement.

WHAT THE NEGRO PROBLEM IS NOT

Subject Considered From an Impersonal Point of View.

FACTS ABOUT ILLITERACY.

Professor R. R. Wright In Sociological Treatment of the Great Question Says It Is Not a Negro Problem if the Maladjustment Is Not Common to the Whole Group.

Philadelphia. — Professor R. R. Wright, Jr., has recently issued in book form extracts from his two lectures on the sociological attitude in the study of Negro problems, which he prepared for and delivered to the social study class at the university of Pennsylvania. The first part tells of the attitude which social students ought to have in the study of race problems and the difficulties involved. The second part consists of an analysis of the Negro problem. The lectures attracted considerable attention, being regarded as among the most philosophic and logical ever delivered on the subject at any of the leading colleges.

Under the caption the "Study of Race Problems" Professor Wright says:

"In the study of the facts in human activity the very condition of scientific value must be the accuracy and impartiality of the observation of students. For accurate observation the student must be tolerant and open minded. He must be widely acquainted with the history and condition of peoples in different parts of the world in order to be entirely rid of national, sectional, racial, religious and political bias.

"In spite of his race, religion and early education, he ought to be able to look at the facts of society entirely from an impersonal point of view. This is especially necessary in the study of nationalities and races different from our own. We are very liable to underrate these peoples—to consider their mental and physical dif-

ferences and mental and physical inferiorities; to call their religion heathenish; to look upon their racial tendencies as downward if they are not as ours. This will give us a provincial philosophy, but nothing of real scientific value.

"In what consists the particular and peculiar Negro race problem of which we hear so much? A social problem may be said to exist with reference to any particular group when there is in any way maladjustment of that group with respect to its environment. Then the Negro problem must be a social problem of maladjustment between the Negro group and its American environment. A social problem is a Negro problem in so far as the social maladjustment is, first, common to the great mass of the Negro group and, second, peculiar to it. It is not a Negro problem if the maladjustment is not common to the entire Negro group—that is, only Negroes suffer it. This we must get clearly in our minds if we are to understand the problem of the Negro.

What the Negro Problem Is Not.

"Much confusion already exists as to just what this maladjustment is, and to avoid further confusion careful analysis is necessary. The average person with whom I have come in contact identifies in some way the Negro problem with the problem of ignorance and vice, or with poverty and immorality, or with industrial inefficiency, unemployment or some other pathological social condition. One says if it were not for the ignorance of the Negro there would be no problem. But let us examine this and we will see that the Negro problem is not a problem of illiteracy or ignorance. In the first place, illiteracy is not common to the Negro race, for the majority of them can read and write.

"In the second place, illiteracy is not peculiar to them as a race, for there are more white illiterates in this country than Negro illiterates. In 1900 the census gave 3,200,069 as the number of white illiterates and 2,853,194 as the number of Negro illiterates in the United States. There are, according to the same census, fourteen times as many white illiterates in the state of Pennsylvania as Negro illiterates.

"By the same authority in proportion to population there is less illiteracy among the younger generation of Negroes living in the north than in the same class of whites living in the south. The throngs which come to our great cities have a great deal more ignorance among the foreign white element than among the Negroes. It is plain, therefore, that ignorance and illiteracy are not the Negro problem, although many Negroes as well as whites are involved in the general problem of ignorance, which has no color whatever."

NORTHERNERS ON MISCEGENATION. 12-13-14

Several Northern Governors have declared their opinion that the intermarriage of the races as in the case of the negro pug, Jack Johnson, and the white Cameron girl, should be prohibited by law in every State. Governor Harmon of Ohio and Governor Foss of Massachusetts, Governor Tener of Pennsylvania and Governor Dix of New York join in this opinion. Harmon and Dix used the same expression: "The Johnson wedding is a blot on our civilization."

A few days ago The Manchester, N. H., Union, published way up in the old New England States, remarked that it was a pity Johnson didn't live in the South at the time of his second wedding "so it couldn't have happened." Even if such intermarriages were not prohibited by statutory and Constitutional laws in the South, they would not be permitted. In the first place the white people wouldn't stand for it; in the second place the negroes would not bring the question to an issue.

The Advertiser is glad to see these Governors of Northern States speaking out so pointedly on a subject of such grave importance to the great white race, and as well to the negro race. Miscegenation is the worst influence that could fall upon both races. We are glad again that the better class of negroes, North as well as South, do not countenance such outrages upon decency. Newspaper readers will recall that on Thursday morning the Associated Press stated that the two negro lawyers, retained by Johnson to defend him in the white slave cases, charged against him, asked the United States District Court to have their names stricken from the records. They said they did not approve of his recent marriage to the white girl, and didn't care to be associated with him any further.

Such intermarriages should be prohibited by law in every State in the American Union. Some day such will be the law.

RACE WAR

WHITES CLASH

WITH NEGROES NEAR CALHOUN

After Shooting Three White Men
Negroes Barricade Them-
selves in Section Houses
at Plainville.

SHERIFF OWENS WOUNDED
AND ALSO TWO DEPUTIES
BY THE AMBUSHED BLACKS

Negroes Take Refuge in Sec-
tion Houses, Which Are
Surrounded by White Men.
Posses Are Called From
Rome and Adairsville—Ra-
cial Trouble Has Been
Brewing for Several Days.

Constitution 7-28-12

Rome, Ga., July 28, 2:30 a. m.—
(Special.)—Trouble between the
whites and the blacks at Plainville,
Gordon county, last night led to the
ambushing of Sheriff Owens, of Cal-
houn, by a party of negroes barricaded
in a house. Sheriff Owens was
wounded; Ernest Johnson, of Calhoun,
is dangerously hurt from a shot in
the left side, and "Doc" Miller, of
Plainville, is slightly wounded.

At an early hour this morning a
posse of nearly 100 white men had the
negro house surrounded with the de-
termination to arrest them. Addi-
tional men are hurrying from Calhoun,
Adairsville and Rome, and it is cer-
tain that blood will be shed.

Negroes Well Armed.

The negroes, it is said, are well

armed, and have defied the white
men to take them. They said they
would die before they would submit
to arrest, and after barring every-
thing tight, defied the officers who
attempted to quiet the trouble.

Racial feeling has run high in
Plainville for a week, due to a series
of clashes between whites and ne-
groes. Saturday afternoon a party of
young white men were at the Southern
railway station. A group of negroes
approached and trouble ensued. The
negroes were eventually run out of
town.

A barbecue, with plenty of beer and
bad whisky, was served by a negro
organization during the day, and this

has intensified their disposition to
make trouble.

Sheriff's Posse Ambushed.

Last night when word of the oc-
currence at Plainville reached Cal-
houn Sheriff Owens and a posse hur-
ried to the scene. They were ambush-
ed as they rode to the negro quarters,
pupout tossed and to saraqum eajing
the sheriff, being seriously wound-
ed. The negroes were surrounded in
section houses and a pitched battle
ensued between the whites and the
blacks.

Sheriff Donehoo, of Floyd county, was
asked for assistance after midnight

and left with a large posse. It is be-
lieved that there are a dozen or more
desperate negroes behind the barri-
cade, and that they will fight to the
last.

How the Trouble Started.

The trouble started a few days ago,

when Minnie Heard, a negress, attack-
ed Ivey Miller, a little white boy, with
a rock while both were working in a
peach orchard. Next day the girl's
father came to town and was severely
beaten by hot-headed white youths,
who warned him not to come back.
He heeded the warning, but his brother
came to town Saturday afternoon. He
was attacked by whites, and three ne-
groes came to his assistance. The four
were stood in a row against the de-
pot and lashed with buggy whips.
Finally one broke away and fled as
he ran. This brought on an exchange
of shots among the excited people.
This occurred just as the Southern
southbound passenger train from Chat-
tanooga passed through.

Amid wild excitement the blacks,
who outnumbered the whites, fled from
the town, and took refuge in the sec-
tion houses. It was while approach-
ing these houses that Sheriff Owens
and posse were ambushed.

It is reported that several negroes
have been shot. It is also reported
that Sheriff Owens is mortally wounded.

Some months ago, a colored
man in Judge A. W. Fite's cir-
cuit, very imprudently, whether
intentionally or accidentally, touch-
ed a white woman with one of his
hands. He was arrested charged
with assault and attempts were
made to lynch him, and the pa-
pers with brazen headlines de-
picted him as a "burly black
brute." He was hurriedly tried
and found guilty of assault, and
before his lawyers were given a
chance to make an appeal the
judge sentenced him to twenty
years in the penitentiary. An
appeal was made and the Court of
Appeals granted a new trial. At
this trial the prisoner was again
found guilty and given the same
sentence. An appeal was again
taken to the same court on ac-
count of the harsh sentence which
was not in keeping with the crime.
The Court of Appeals again re-
versed Judge Fite, who, becoming
indignant, made uncomplimentary
remarks about the judges. Judge
Fite has been ordered to appear
before that court today, charged
with contempt.

An Atlanta dispatch states that
the judges of the Georgia court of ap-
peals are extremely indignant over the
declaration by Superior Court Judge

Fite that their reversals of his deci-
sions have been governed by personal
animus toward him, and that he is be-
ing cited for contempt because individ-
ual members of the court have got it
in for him.

The judges of the appellate court
call attention to the fact that one re-
versal of which Judge Fite complained
was a decision handed down by Judge
Pottle. The assertion that there was
anything personal in either of them, it
is declared, is simply a gratuitous in-
sult to them personally and to the court
as a whole.

Judge Fite is also sharply criticized
at the capitol for appealing to race
prejudice in connection with the affair,
because it happened to be a Negro who
benefited by the reversal of his deci-
sions. Attention is called to the fact
that the judges of the appellate court
are Southerners born and bred as well
as Judge Fite is, and that they and
their families are as profoundly identi-
fied with the best traditions of the
South as Judge Fite or any of his fore-
bears. Blind hatred of the Negro,
they say, has never been one of the
characteristics of the Georgia gentle-
man.

"JUSTICE" IN NORFOLK.

Special to THE NEW YORK AGE 8-1-12
Norfolk, Va., July 30.—Just how
"justice" is meted out in this section,
according to racial affiliations can read-

ily be understood from the following
article recently appearing in the Led-
ger-Dispatch.

These cases were disposed of
on Saturday night by Magistrate
L. T. Smith, of South Norfolk.
Officer Whitehurst vs. Mary
Grady, a white woman, charging
her with cursing and using abu-
sive language on the street and on
her premises, was fined \$5 and
costs.

Samuel Overton, charged with
being disorderly and causing a
disturbance, was fined \$5 and
costs. Officer Whitehurst vs. John
W. Smith, charged with being
disorderly, was fined \$5 and
costs.

CASE OF NEGRO LAWYER

HAS A NEW FEATURE

Minneapolis Said to Have One
Who Belongs to Bar
Association

WASHINGTON, March 15.—Attorney
General Wickersham's protest against
the ousting of Assistant Attorney Gen-
eral Wm. H. Lewis, a negro, from
membership in the American Bar As-
sociation, has brought forth a letter
from a Minneapolis lawyer, asserting
that a lawyer of that city, who is
"nearly a full-blooded negro," is a
member of the Association.

The letter states that the negro at-
torney was elected to membership at
the Boston meeting of the association
last year despite the assertion of
George Whitlock, Secretary of the As-
sociation, in a letter to the Attorney
General that none but white persons
had held membership in the body. The
Minneapolis writer added that the at-
torney attended the meetings and din-
ners of the Minnesota State Bar As-
sociation.

The Attorney General today showed
Mr. Whitlock the communication and
said it seems to have a distinct bear-
ing on the Lewis case.

Mr. Wickersham is fighting for his
assistant because he believes his ex-
pulsion was illegal.

NEGROES FLEE

FROM FORSYTH

Enraged White People Are
Driving Blacks From
County.

Cumming, Ga., October 12.—(Spe-
cial.)—A terrible state of affairs ex-

ists among the negroes of Forsyth
county just now. The recent outrages
committed upon white women in the
county have so enraged the white peo-
ple that many of them have determin-
ed to drive the negroes, good, bad and
indifferent, from the county.

To this end written notices have
been put in rural mail boxes, posted on
trees and thrown on the doorsteps
warning the negroes to leave.

As a result hundreds of negroes are
leaving and others will go, among
them many good, peaceable, hardwork-
ing blacks, some of whom own land
and stock.

Not only have the negroes been
warned, but a large number of leading
white farmers of the county have
been given notice that their houses
and barns would be burned or dynam-
ited if they did not get rid of their
negro tenants and negro laborers at
once. These threats made against the
farmers have caused indignation
among many people who are not in
sympathy with the negroes, but do
not approve of the threats of those
who would apply the torch to the
homes of the white men and women
in the county.

So far none of the negroes of the
town of Cumming have received warn-
ing to get out, but notices are ex-
pected any night and as a result there is
terror in the ranks of the blacks.

NEGRO LEAPS FROM ENGINE, SAVES CHILD

MEDAL WILL BE ASKED

For Fireman Leckett of the
Gainesville Midland.

Athens, Ga., May 9.—"Soap" Leckett,
a negro fireman on the Gainesville
Midland Railroad train No. 2, to-day
saved the life of a 2½-year-old white
child, daughter of Mr. John Potter,
two miles south of Jefferson, in a
heroic manner, the equal of which is
seldom recorded.

On a curve in a cut Engineer Tom
Adair, running thirty miles an hour,
saw the tot in the middle of the track
ahead and put on the reverse, sand
and emergency, but as he saw no
hope cried, "Lord, have mercy!"

The negro fireman shot out the
window, along the running board, and
leaped from the pilot beam. He grab-
bed the baby as he dived and rolled
off the track. The hind drivers stop-
ped on the spot where the babe stood.

A Carnegie medal will be asked for
as a reward to the negro.

United States

N.Y. page 3-7-12

LONE AMONG WHITE PEOPLE

The readers of THE AGE will recall with pleasure the article in the Christmas number of THE AGE, December 21, entitled "A Comparison and a Contrast," by Prof. Kelly Miller, one of the rainiest men of the race, in which a vivid picture is drawn of the isolation and heart-yearnings of a "colored family" living in a white Western agricultural community of 600 people, and the happiness of the Negro town of Mound Bayou, Miss., where white people pass through, and sometimes tarry, but not for long. Our sympathies went out in fullest measure to the lonely "colored man" and his wife, and we wished as we finished reading the article that they were located at Mound Bayou and had a nice home among their own and a fat bank account in Mr. Charles Banks' bank. No man can have his fullest development nor his maximum of happiness out of his living who is at sixes and sevens with the environment he finds himself in. He must be as one in all of the thought and effort of his community or his development will be stunted and limited in every direction.

There are, however, white men and women who live alone in Negro communities, and have happy and prosperous lives, and there are Negro men and women who live alone in white communities and have happy and prosperous lives. They do so by ignoring or subordinating the question of race and color and by making themselves a part of the thought and effort of the place and the people in their environment. We know of several such instances. In the summer of 1907 we spent a week on the farm of Mr. Thomas B. Patterson, near Hegins, Pa., in the Pocono Mountains. A short while after reading Prof. Miller's article Mr. Patterson wrote our Mr. Fortune as follows:

"The profession of farming, as many of our people think, has not blunted my thirst for knowledge or congenial companionship; on the other hand I have learned more, grown stronger, and been brought to understand more what nature's God is since I have lived in these mountains than I have ever learned in the schools or in the cities made by 'devils,' as you put it. I am a member of the local Grange of Hegins, as you will remember when you were here, composed of the more advanced farmers, and their wives and daughters. In the four

years that I have been affiliated I have passed the principal chairs and at this writing am just one chair removed from the Master's position. Following the rule, I will occupy the Master's chair next year, which places me in position to become a member of the State Grange. As far as I know I am the only colored member of the Grange in this State. Next month the County Agricultural Institute, fostered by the State, meets here, and I have been appointed by the local Grange to deliver the principal address. In the church I am secretary of the Young People's Christian Association, and a teacher in the Sunday School. My experience goes to show that one need not despair because he is a Negro and lives in a country among people who are not his own, for, as you know, there are but two other Negroes in this valley."

The Negro who lives in a white community, as Mr. Patterson does, and enters into the thought and activity of it, who is a student of men and things, and a scientific farmer, is a missionary of the sort that is doing as much to make an honorable place for the race in the life of the nation as those who make the most of living as they are doing at Mound Bayou.

VILLARD TAKES PART OF

BOSTON NEGRO, LEWIS

He Protests Against the Recent Action of the Bar Association

NEW YORK, March 8.—Oswald Garrison Villard, as chairman of the Board of Directors of the National Association for the Advancement of the Colored People, made public today a letter he has written to Lewis Cass Ledyard of this city, president of the American Bar Association, protesting against the action of the Executive Committee of the Bar Association which recently rescinded the membership of William H. Lewis, a Boston negro, now an assistant United States Attorney General.

Attorney General Wickersham has denounced the action taken against Lewis. The letter to Mr. Ledyard follows:

"My Dear Sir:—The Board of Directors of this association wishes to express to you its profound regret at the action of the Executive Committee of the Bar Association in regard to Mr. W. H. Lewis. We believe this action to be illegal and contrary to the principle of justice for which your association must stand. We cannot think that it reflects the opinion of

the big-minded, intelligent men who make up your membership.

Growing Criticism.

There is a growing criticism today of the attitude of the courts in the United States towards colored men. We ourselves have found numerous cases of discrimination solely because of color. If an organization pledged to advance the science of jurisprudence, to promote the administration of justice, shows its race prejudice by excluding a man regularly elected into its membership when it finds that he is colored, this criticism will be justified; and it will be justified as applied to men high in the legal profession who, we have had a right to believe, stood for the impartial administration of the law to black and white alike.

"We wish to express to you our profound conviction that the effort to dismiss from your membership, because of his color, a man of merit and high attainment is a denial and a blow at democracy."

THE WHITE HEART OF THE BLACK RACE.

Gen. James Longstreet, Gen. William Mahone and Col. John E. Mosby were among the conspicuous figures on the Confederate side who accepted the results of the Civil War in good faith and co-operated more or less prominently with the Republican party, General Longstreet as United States Marshal in Georgia, General Mahone as a Senator in Congress for Virginia, and Colonel Mosby as a special attorney of the State Department.

Mrs. Helen D. Longstreet, the widow of General Longstreet, who is postmistress at Gainesville, Ga., was in New York last week looking after the publication of her new book, which she calls "The White Heart of the Black Race; or, Lest the South Forget." In the main, the South has forgot, and, perhaps, Mrs. Longstreet's book may make it remember somewhat; if it does it will accomplish great good. The proceeds from the sale of the book are to be devoted to the building of a monument to the slaves of the Confederacy. The New York Herald publishes the following as one of the stories Mrs. Longstreet has written:

"Our race problem will never be settled in righteousness until the white men of this nation join hands as Christians and patriots worthy to enjoy the blessings and shape the destinies of this grandest republic on the earth, with no end to serve save the welfare of our great country through the uplift of that black brother whose keeper we are."

But as citizens now of a common country the obligation is as incumbent upon the black as upon the white brother that they mutually consider themselves as the keeper one of the other. That is the cornerstone of the

religion of Jesus and the Christian philosophy of Saint Paul. The two go together. As common citizens of a common country, it is no more a question of race, of color, of election, but of works. If this principle were more generally understood and practiced the world would be wiser and better than it is.

Judge Pinckney Speaks.

"We are not giving the colored race a square deal. The North freed the Negro on the general principle of the injustice of slavery, but it does not understand the colored man." The southern whites know much better how to treat the Negroes than do the Northerners."

This was the statement made by Judge Merritt W. Pinckney on Saturday at a luncheon in the Hotel Sherman, attended by the men and women closely associated with the problem of the care of the Negro dependent children. The meeting was called by the county board of visitors. The purpose was to plan ways and means for advancing the condition and opportunities of the juvenile Negro.

To Select Committee.

Among those present were Julius N. Rosenwald and Dr. Emil G. Hirsch. The chairman was authorized to appoint a committee of nine members to make investigation of conditions relative to delinquent Negro children and report at a meeting to be called in the next few weeks.

"We have never done the right thing by the Negro children," said Judge Pinckney. "It is up to the Northern people to give the subject of the colored race more attention. We have no good place to send delinquent children. We send them to institutions where most of the inmates are whites, but that is no place for them. Colored children should be with colored children. The Negro living among whites hears all about equality before the law, but he finds it is not what it is reputed to be. Then he becomes discouraged and goes down. During all the time I was in the Criminal Court the juries never gave the colored man an even break. I had to set aside one verdict of murder in the first degree because I knew that if he had been a white man he would have been liberated. The colored man was granted a new trial and finally released from a years work at the penitentiary and is now working on a railroad and is making good."

Judge Pinckney is correct in his judgment when he says that they are not giving a square deal to the Negro and the delinquent children, but when he suggests that the races must be separated on the basis of color, he is making a bad matter worse, as distinctions based on color and race is un-American, contrary to the letter and spirit of the American Constitution and institutions and inimical to the welfare and progress of the American people. The real remedy is more honesty in political officials and a development and education of public sentiment in our

different communities which will demand and insist that the laws shall be impartially enforced and that public officials as the servants of all the people have no right and will not be tolerated to discriminate and show favors between the patrons of the public whose business brings them from time to time in contact with their respective offices. The colored citizens ask no favors but they demand and will not accept anything less than a "Square Deal," which must involve an impartial administration of public offices and public institutions without regard to race or color. The separation in Cook county of a white section for white prisoners and a black section for black prisoners has no foundation in law, morals and good government, and those officials and that public sentiment which support it, which make possible for such lawless-

ness and un-American exercise of power in dealing with those who are brought within the clutches of the law, each and all are weakening the administration of justice, sapping the foundations of democratic institutions, and showing in a most convincing manner, the inability of the white race to govern themselves in accord with their own laws. To extend such a discrimination either in the juvenile courts or in the institutions for delinquent children in this state is to still further weaken the stability of law and order and good government in Illinois, and must one day rebound to the great injury of all the people. The test of any government or race is its ability to do justice to the weak and defenseless. One receives no credit for respecting the strong, for they are able to protect themselves.

JACK JOHNSON AGAIN.

There must be a number of sober, thoughtful, level-headed colored men in Chicago who ought to find it possible to get together and put a curb upon Jack Johnson's exploits.

Take Auld and no fault with Mr. Johnson's marrying, whoever he marries, that is an individual matter.

It is reasonable for an individual to foresee that Jack Johnson is piling up money every day for himself and for the race. He is killing the goose that lays the golden egg. He has gotten his money from white people. He will find it much harder in the future to get money from the same source in the degree that he has in the past. Besides, we must face the inevitable fact that there is a lot of race prejudice in this country against intermarriage, and we predict that within a few years there will be a serious attempt made to pass a law in Illinois which will prevent marriage between black and white people.

There were not a few headstrong, foolhardy men during the days of reconstruction in the Southern States who went ahead and did foolish things regardless of public sentiment. There were not a few level-headed colored men in the South during the days of reconstruction who warned the hot-headed leaders that they would regret their action and the whole race would be made to suffer because of the folly of a few. We fear that the whole race in Illinois will be made to suffer in the future because of the notorious and unseemly exploits of Jack Johnson.

Not a few colored men have married white women—white women of high standing morally and socially, but they did so in a quiet, modest way without exploiting themselves before the public in a way Jack Johnson has done.

In order to convince our readers that we are not making any unnecessary outcry in this matter we print below the utterances of Northern governors on the subject of intermarriage. These Northern governors speak not only for

United States KICKS AT OUSTING OF NEGRO LAWYER

Attorney General Goes to Aid
of Assistant, Lewis.

WANTS HIM REINSTATED

As Member of American Bar
Association.

Ming News 3-4-12

Washington, D. C., Feb. 23.—A decision by the executive committee of the American Bar Association to oust William H. Lewis, a negro and an assistant attorney general of the United States, from membership in the bar association, has aroused Attorney General Wickersham to the defense of his assistant. In a spirited letter sent to each of the 4,700 members of the association, the Attorney General charges the executive committee with an arrogance of power unwarranted by the body's constitution "in order to gratify a race prejudice entertained by some of its members."

The Attorney General points out that Lewis was elected after he had been regularly nominated and invited to join by the secretary of the association. He calls attention to the fact that the committee which elected Lewis went out of office and was succeeded by another committee, containing two new members. It was the new committee, he adds, which took action.

"The object of the association," the Attorney General continues, "is stated in the constitution to be 'to advance the science of jurisprudence, promote the administration of justice, uphold the honor of the profession of the law and encourage cordial intercourse among the members of the American bar.'"

Wants Order Revoked.

"Any person fulfilling certain requirements," Mr. Wickersham adds, "is eligible for membership."

The action of the executive committee, he declares, can hardly be considered to tend to "uphold the honor of the profession of the law and encourage cordial intercourse among the members of the bar. It certainly does not tend to promote the administration of justice."

Mr. Wickersham enclosed with each letter a postal card addressed to George Whitelock, secretary of the American Bar Association, protesting against the committee's action and requesting its revocation. He asked every member disapproving of the course to sign the card.

Copies of correspondence between the Attorney General and Secretary Whitelock also accompanied Mr. Wickersham's letter.

On January 24, the Attorney General wrote to Mr. Whitelock:

Is White House Caller.

"I am especially moved to make this protest because Lewis is an assistant attorney general of the United States, holding, as I do, the commission of the President of the United States, issued to him by and with the advice and consent of the Senate. It may be that some of the members of the association prefer not to have a colored man as a fellow member. But the constitution of the association makes no such discrimination."

Mr. Whitelock replied that none other than a member of the white race had ever been elected to membership in the association and added that as the committee had elected Lewis in the belief that he was of the white race it was felt it could not do less than rescind its own action inadvertently taken. The committee had not decided, Mr. Whitelock added, that a negro was ineligible for membership.

The Attorney General replied that in the face of such outrageous action he would appeal to the members. Lewis was appointed by President Taft last year. He had been in charge of Indian depredations claims in the Department of Justice. Frequently he has been a White House caller and in attendance at the White House receptions.

THE NEGRO IN THE WOOD

n.y. Age PILE 4-14-12

It has become fashionable, not only in the Southern States but in the Northern and Western States, for the police and others interested in criminal prosecutions, when their Sherlock Holmes wit fail to enable them to unravel the mystery, to suspect the Negro in the situation, or all of them, and to treat them accordingly. Some very ugly instances of injustice even in New York have resulted from this way of getting at the cause of crimes. A person placed under suspicion, although the outcome may result in the establishment of innocence, is never the same any more, either with himself or in the estimation of the employer. If the position is lost as the result of the groundless suspicion, when employment is sought of others, the brow goes up and the exclamation is fired at the victim: "Oh, you are that person suspected of robbing Mrs. Smith!" That settles it. A person suspected of anything out of the ordinary has a hard time of it to get work or to escape the lynx-eyed police.

Aiken, S. C., is a fashionable resort of wealthy people of New York and other Eastern cities. A few years ago it was a blur on the map. Now, it has become as fashionable and exclusive as Lakewood, in the New Jersey pines, or Lenox in the Berkshire hills. Not long

ago Mrs. Frederick O. Beach, of the Vanderbilt set, of New York, was assaulted and robbed on her own premises at Aiken. The outrage attracted the widest publicity. It was stoutly maintained by all of the parties concerned that the outrage was committed by a Negro, and the officials of Aiken were roundly scored and abused because they could not trace the guilty Negro to his hiding place. All the Negroes in Aiken were put under suspicion. After awhile the Beaches dropped the case, with a slur at the officials of Aiken for failure to protect Winter residents from Negro depredators, and the announcement was made that they were going to Europe.

The Negro in the wood pile was there all right, but he appears to have been and to be the head of the Beach household. Here is a Sherlock Holmes' story for Sherlock Holmes. An Aiken dispatch, dated April 8, says that a warrant has been issued there "charging Frederick O. Beach of New York, with assault and battery with intent to kill his wife, Camilla Beach." The dispatch says further:

This action grows out of the assault made upon Mrs. Beach on the night of February 26, when she was felled with a fence paling and her throat slashed in the yard of her winter home.

It was said by the Beaches that Mrs. Beach had been called out to the gate by a Negro man who said he had a note for her, that she went to get it and that the Negro then slashed her throat and escaped in the darkness.

A warrant charging the crime to Mrs. Beach's husband has been expected for more than a week by those who have been in the secret that the detective employed by the city authorities, M. S. Baughan, was still at work.

If the Beaches cannot be got into the jurisdiction of South Carolina Solicitor Gunter says that Beach will be tried in his absence and a sealed verdict delivered to the Court. This is a nice mess for the Beaches of New York's highest society to be mixed up in, but the efforts to shunt it off on some poor Negro, and to put all of the Negroes of Aiken under suspicion, is too base and contemptible to be properly characterized. The Beaches, who are in France, it is announced will return and face the charges at Aiken in June. Meantime, many of the Negroes of Aiken are locked up and held as witnesses.

Name of Apartment House Changed to
Victoria Grand—Will be Conducted
as First Class Apartment Hotel for
Colored People. Terms are Reasonable.

New York Age 4/18/12
The management of the Victoria apartment house, located at the southeast corner of 138th street and Lenox avenue, announce that hereafter the structure will be known as the Victoria Grand, and in the future it will be conducted as a first-class apartment hotel.

John S. Montague & Company, managing agents of the property, in making public that the Victoria Grand will be conducted as a first-class apartment hotel for the accommodation of respectable colored people have given out the following information for the public's benefit:

The Victoria Grand fronts one hundred feet on Lenox avenue and one hundred feet on 138th street, and is seven stories in height. The fronts are of heavy Indiana limestone, front brick and terra cotta to match. The entrance is through a heavy elaborately carved doorway, into the vestibule and entrance hall with reception room adjoining, which are floored in mosaic wainscoting in Italian marble, richly decorated and furnished. The floors are arranged in suites of 4-5-6 and seven rooms and bath, butlers' pantry and private hall. Every room is perfectly lighted by means of wide courts and almost every one commands an outlook on avenue or street. There is a telephone service throughout the building with a private instrument in every apartment. Electric and gas light, bath and elevator service day and night.

These are without doubt the finest and most conveniently arranged apartments in the entire country. In view of the many erroneous statements concerning the management of the Victoria, we deem it necessary to state that we will continue the up to date services with many additional improvements, with a moderate price of \$30 to \$60 per month.

Rents Have Been Lowered.

John S. Montague & Company have succeeded after a conference with the owners of the Victoria in bringing about a reduction of rents which will greatly benefit the present and future occupants. This firm is directly opposed to raising rents upon the colored tenants. The new scale of rentals, with the exception of the ground floors and four 7 room apartments, which range from \$60 to \$66 per month, which are being reserved for business purposes, will range from \$30 to \$55 a month. These rents are positively a great reduction on the original rents paid by the former white tenants, which ranged from \$34 to \$70 a month. Special prices have been made for the summer months and arrangements have been made to let furnished rooms, singly or in small suites, with bath, from \$3 to \$6.50 a week. Ar-

rangements have also been made to open a first class dining room on the first floor of the building for the convenience of patrons. Private dining rooms may be engaged for special parties and banquets.

For further particulars the agents direct that interested ones apply to A. J. Simmons, Manager, in care of the Victoria Grand 546-52 Lenox avenue, Phone Harlem, 5351.

NEW ROCHELLE, N. Y.

Regular Correspondence of THE AGE.

NEW ROCHELLE, N. Y., July 16.—All New Rochelle was shocked by the untimely death of J. Walter Smith. Mr. Smith retired in good health Friday about 10 p. m., with the gas in his room probably lighted. Presumably the wind blew the gas out, and when Harris awoke in the morning found Smith unconscious. Drs. Moore and McClelland were called and administered oxygen and other stimulants, but without effect. He was taken to the New Rochelle Hospital and died 4.45 a. m. Sunday morning. The relatives of the deceased have the sympathy of all who knew him.

Mrs. Ruth Flowers returned home from a short visit to Roanoke, Va., where she had a most enjoyable time.

Dr. McClelland and S. J. Davis are spending the week in Portchester, being representatives to the Grand Lodge K. of P.

TRUTH ABOUT THE Christian Record

Detroit, Mich.—Mrs. F. M. Metherington of this city relates the following story of her experience on her first trip south:

Being a white woman of the north to the extent that I was never south until recently, my business required my presence in the little town of Caddo, in southern Oklahoma. I was greatly surprised at many things. In the first place, after leaving Kansas City en route I noticed classification of color began and continued. Being much interested in both home and foreign mission work, I became very observant and began investigating conditions along racial lines.

Later as we reached McAlester and got off for breakfast I was attracted by a fine stone structure. Upon investigating I was informed that it was the state prison, where there were 1,170 prisoners, half white, the remaining half Negro and Mexican. When the train moved out I became engaged in conversation with a lady who was seated with me and lived in Durant, Okla. She related a recent incident that had happened in Durant, an outrage committed upon a white woman and the lynching of a colored man. This aroused the boiling blood of southern prejudice.

Some white men, commonly called Night Riders, placed a bomb under a Negro's house, and while waiting in eager delight to see the explosion of the house occupied by a family of Negroes the Negro himself came out and shot the white man off his horse. The law protected the Negro in saving his own life and property, so again the whites were enraged and proceeded to banish all the Negroes from both Durant and Caddo. This was in September, 1911.

The cotton was ready for picking, but while some of the white people of Caddo tried to protect the Negroes whom they had employed in their fields shots were continually fired among them while at work, and they were compelled to go, leaving some of their crops as they stood or accepting such a paltry sum as might be offered them, a mere pittance for their season's work. Business was dull with the merchants whom I called upon. The reason for this was attributed to the fact that a fit of race prejudice had arisen and the Negroes, numbering 300 in a town of 1,200 inhabitants, were banished—in southern phraseology, "they had driven all the old niggers off"—consequently there was no one to pick the cotton.

This was keenly felt by the merchants, hotel keepers and housewives. No business for the merchants, no help for the hotels, and housewives were obliged to do their own work. Boys in knee pants waited upon the tables in hotels, and we waited upon ourselves most of the time. Remember, this was chiefly done by the illiterate white people. I was criticised for calling the black people "Negroes." The people said to me: "Don't be so polite. They are simply old niggers here in the south. You can call them 'Negroes' in the north, where you consider them on an equal with the white people."

I meditated on these conditions which it affected the town commercially, which I was interested in, and concluded that the Negro must be a necessity, and the report went into the firm I represented "that the Negroes had been banished and no one to pick the cotton" was a source of business being partially suspended. A boy of sixteen asked me if the "niggers" went to school with the whites in the north.

When hearing that they did he became rebellious, but was somewhat convinced of the erroneousness of it when I asked him if he did not sleep with his old black mammy and love to do it and if he slept with her in a bed he could surely live in a schoolroom with two or three black children or exist outside in a playing ground.

A traveler whom I was seated with going to Duncan, Okla., spoke of a Negro lawyer in Oklahoma City as being

the "whitest" man in principles they had to deal with in their business or profession. Later at Comanche, Okla., a man came into the store where I was to purchase clothing for his children. He declared most emphatically that he was either going to move where colored people were permitted to live, or he could get help or he would be compelled to break up his home, as he had an invalid wife and was compelled to go home from business to do house work.

Going from Chickasha to Hobart, Okla., I observed that, while there was the most rigid classification of color existing everywhere—separate cars, waiting rooms, toilet rooms for Negroes—filthy, repulsive, half civilized Indians in savage garb came on the train at every station and were seated in coaches with the white people. I pointed this out to others on the train. Some of them admitted they would much prefer to be seated with a clean Negro than with an Indian.

Never before in the history of our city has such great activity been noted in our various field of endeavor as at present. The new lease of life which our city has recently acquired, is indeed a source of gratitude to all Savannahians alike. A movement of such proportions, involving such increased activity in all circles could scarcely fail to involve the Negroes who constitute at least half of the city's population. In this movement the Negro has a very considerable role to play. We trust, therefore, that no designing white or unthinking black has counted the Negro out. One may ask himself the questions just here what part will the Negro play? How will he figure in it? Will not the city, involuntarily eliminate them from consideration? We think not. The realization of the hopes of the promoters for a bigger and better Savannah is to be no easy task. The increase of the city's population with an earnest, patriotic and wealth producing citizenship, the increase of the city's manufacturing and creative enterprises by attracting prospective manufacturing concerns; the development of our internal material resources by encouraging business activity on the part of all citizens; the bringing to our city of modern attractions such as conventions, grand operas; keeping our city apace with the times and making it an interesting place of habitation adding to the

beauty and attractiveness of our already beautiful surroundings by municipal restriction on unsanitary and unsightly conditions, improvement of our public streets, parks and buildings, will produce a happy, comfortable and contented citizenry, happy because they live under satisfactory conditions. These are but a few of the principal objects to be achieved in the city's onward march of progress. Now no well-thinking man will consider that 35,000 to 40,000 Negroes in a city of perhaps 70,000 is a negligible quantity in so momentous plans and the "man of the hour" who leads this city building crusade will not fail to utilize so powerful an asset and it will be a part of genius to use this systematically and judiciously. Time was (and often too) when the Negro has been used only in emergencies in the public life. Time is when he should be called upon to enter upon the regular duties of a citizen, for thus will he be taught to recognize the citizens' duty and perform it. The Negro can and is doing a great deal in bringing about a bigger and better Savannah. He is willing to use his influence to attract desirable home-seekers into our borders; he is anxious to improve the health and sanitary conditions in the city; he is anxious to improve and increase the educational opportunity; he is ready to support all public movements and enterprises, instituted for the city's rebuilding and ready to enter cheerfully and vigorously into any movement that is designed for the public good. The Negro is here to stay; every one admits this. The white citizens cannot rise without the colored citizens. The Negro is a considerable factor and a valuable asset in this, "Long Pull, Strong Pull and Pull Altogether" and we believe that the enterprising, public-spirited citizens of the great city of Savannah recognize it.

MASTER AND HIS FAITHFUL SLAVE

Samuel Coleman, 6th Alabama Cavalry, In The Confederate Veteran.

This contribution records a deed done during the war by one in the humblest walks of life, as heroic in character as any ever performed by the men who today proudly wear the victor's cross of honor. The facts were brought more vividly to mind by an accidental meeting with one of the actors recently. In the lobby of a hotel in Houston I noticed a tall,

man, wearing a uniform of honor. I spoke to him as a comrade and learned that he was a member of the staff of Brigadier General James H. Clanton, of Alabama. I then recognized him as Baxter Smith, ordnance officer of the command, now a practicing physician at Bay City, Tex.

Well, to the story. On the morning of July 14, 1864, a detachment of the 6th Alabama Cavalry, about 115 men, under command of General Clanton, encountered a largely superior force of the Rousseau raiders at Greensport Ferry, on the Coosa River. Colonel Livingstone, with about 250 men, was holding back the enemy's main body at Ten Island Ford. It was imperative for us to hold the road until reinforcements could reach us; otherwise the Oxford Iron Works, upon which the Confederate foundries at Selma, Ala., depended, would be destroyed.

The men had been well posted behind trees and rocks on the slope of a thickly wooded hill, and the road extended along the river bluff. The firing on both sides was spirited. The enemy, in spite of superior numbers, could not drive our boys from their position; but they seemed determined to gain possession of the road, and they formed a heavy column with which they could pass our thin line and clear the road before them. General Clanton and two of his staff officers, Captain R. A. Abercrombie and "Bat" Smith, also Tommy Judkins, were standing in the middle of the road dismounted. A few feet away on the side of the road were five or six young fellows attached to headquarters and eight or ten boys of the 6th Alabama Cavalry, also dismounted. I was behind a large tree, a few feet in advance of the General, and had a good view of everything in front. A heavy column of the enemy on foot was coming around the curve of the road, about 200 yards distant. Suddenly, just behind me, I heard a loud, fierce yell, and the two staff officers, followed by the headquarters' boys and the small squad of the 6th Alabama Cavalry, dashed at the enemy, who quickly poured a deadly fire upon them and then halted.

Abercrombie and Tommy Judkins were killed. Bat Smith and the handful of boys close behind him kept on. In a few seconds Smith fell headlong upon his face and then turned over on his back. The effect of the enemy's fire was appalling. Not one of that gallant little band was left standing. The charge was reckless in the extreme, but it illustrated the spirit and high courage of our soldiers. That feat of daring was followed by another of the lowliest and humblest man there present. A tall, strapping young negro named Griffin approached General Clanton and asked: "General, where is Marse Bat?" The General pointed down the road and said, "There, near the enemy's line, dead." Griffin at once started down the road. He was called back, but did not heed. He sped on in the face of that heavy fire, took up the wounded young officer, and carried him in his arms from the field. He came up the road for a few yards, then stepped into the woods and came out again on the road just where the General was standing. "Is he dead, Griffin?" asked General Clanton. "I don't know, sir," he replied. "Mammy, was his nurse and I am the older son, care 2922 Cochran street, Dallas, and to bring him back to her, and I am going to carry him home."

Simple words, but how much do they convey. An untutored negro slave carrying out his mother's commands in behalf of her nursing at the risk of his own life! I have often thought of that day, and the scene is vivid. I can see the deathly pale face of the unconscious and sorely wounded young officer as he was being carried to safety in the arms of his faithful slave.

If some of our Northern neighbors could have witnessed this scene, they South between master and servant, might form some conception of the devotion existing in the old days

WINS IMPORTANT LAND SUIT

Special to The New York Age.

Richmond, Va., May 14.—J. C. Robertson, a colored attorney of this city, recently won a most important case in the Circuit Court of Hanover County, Va. The suit, which was styled Saunders vs. Gibbons, involved the ownership of a valuable tract of land near the town of Ashland, six miles north of Richmond, presumably owned by Daniel W. Gibbons, colored, of the Borough of Manhattan, New York. John L. Saunders, the plaintiff, who is white, claimed that Gibbons had failed to give him a proper title to the property, contract for the sale of which had been made by correspondence. Since the alleged contract as set forth in the declarations of Saunders at the time of the filing of the suit, the property has greatly enhanced in value, an electric line from Richmond running through the tract.

When the case was called last month, the defendant was not present, but was represented by Attorney Robertson, who specially pleaded to the jurisdiction of the court and moved the court to dismiss the suit. C. B. Jones, white, represented Saunders. After lengthy arguments by the opposing attorneys and the citation of numerous authorities, the case was submitted to the court. The court (Judge Redd) decided that it was without jurisdiction and dismissed the suit. This was a signal victory for the defendant and his attorney, both of whom are colored.

The land in dispute is located near Ashland, Va., the seat of Randolph College, the great educational institution of the Southern Methodist Episcopal Church. Ashland is the town "threw several fits," passed segregation laws and raised a howl generally when the Associated Press falsely sent out a strapping young negro named Griffin a report that Dr. Booker T. Washington had purchased a tract of land in or near the corporate limits to establish an industrial school.

WANTED! WANTED!

The whereabouts of two brothers, Jordan and Zenerfoot, and one sister, Berthina. Were born in Wilson county, fourteen miles below Nashville, Tenn., near Cedar creek. We were owned by Sweet, and were taken away with our mother, Mariak, and sold by Clanton out again on the road just where the General was standing. "Is he dead, Griffin?" asked General Clanton. "I don't know, sir," he replied. "Mammy, was his nurse and I am the older son, care 2922 Cochran street, Dallas, and to bring him back to her, and I am going to carry him home."

Race Problem United States

ABOUT THE "OLD BLACK MAMMIES."

Mrs. A. Moore, Jr., of Berryville, Va., has inaugurated a movement to build a church, which shall stand, in that town, as a memorial to the "old black mammies," and their tender care and nurture of the youngsters of the south for more than a century. The Virginia incident is typical of similar tendencies throughout the south. There is an "Old Black Mammy School" in Georgia, and in nearly all of the southern states there is a disposition to perpetuate in concrete form the memory of these faithful old colored women, the history of whom has never adequately been written.

In ante-bellum days, it was the "old black mammy" that solicitously and with an intelligent officiousness watched over the young scion of the house as he grew from babyhood into boyhood. It was the "old black mammy" that shepherded the young lady of the house through her formative years, decking her for the gay social functions of that period and superintending, sometimes tearfully, sometimes joyously, the preparation for the wedding. It was the "old black mammy" often, that closed the eyes of the master or mistress of the mansion when death had dropped a curtain over the stress and tumult of life.

During the war—and be it lastingly remembered to her credit—the "old black mammy" was still loyally in attendance upon the family, the father or the brother of which were often at the front fighting to perpetuate the system under which the old woman was held a slave. During the occupancy of the south by southern troops, it was the "old black mammy" that remained on the plantation, and did many of those necessary menial chores neglected by the newly-emancipated negro.

Only a few of them are left today. They linger as reminders of an era that will never return, and for the going of which the old south is, materially, better off. But in their quiet submission, their genuine Christianity, their efficiency and their unobtrusive service, the "old black mammies" set a sterling example to the younger generation of negroes. Were it more conspicuously followed by the latter, the so-called "negro problem" would speedily resolve itself into a myth. For the "old black mammy" spirit is the spirit of receptivity, of consciousness that one must crawl before walking, and of susceptibility to discipline. And that is the spirit most urgently needed by the negro of our day.

RACE PROBLEM BEING SOLVED

The time has arrived when there is practically no confusion regarding the "race problem." The southern white man and the southern negro understand each other and appreciate each other. There are of course exceptions in both races, but it is true

that intelligent, unprejudiced leaders of both races, under the social and economic conditions of the past decade especially, have come to a fuller and more satisfactory understanding.

The big truths of this understanding are these: The negro recognizes the fact that there is no such a thing as social equality. The white man

realizes the fact that he is largely dependent upon the negro for unskilled labor. The white man realizes that he is responsible to a considerable extent for the educational, moral and physical improvement of the negro race; and the negro realizes that the greatest help he can hope to receive in his work of self-improvement is from the southern white man, who understands his character, realizes his status and knows what he needs.

The white man in the north does not understand the negro and the northerner is beginning to realize that his well-meaning interferences with the "race problem" in the south have done more harm than good. The intelligent negro of today realizes that the northern man does not understand him and he turns to the southern man for advice and counsel. There have arisen among the negro race during the past two decades a large number of wise, earnest and conservative leaders. It is through these men that the race is being uplifted. These men are anxious that the north understand the satisfactory attitude of the southern white and colored people to each other. The Chronicle has just received a letter strikingly bringing out this point from J. E. Kwegyir Aggrey, registrar of Livingstone college, Salisbury. The letter was written the day after the A. M. E. Zion general conference here closed.

"I write this principally to thank you for your highly appreciated editorial on 'Upright Leaders and Safe,' in your issue of yesterday," writes Kwegyir Aggrey.

"I was in Charlotte last night and took occasion to call the attention of many of the remaining delegates to it. Most of them live beyond the Mason and Dixon line. I had been telling them that down here in North Carolina, especially in Charlotte and Salisbury, we have no race problem; that we understand well the situation and we were helping to cement more firmly the friendly relations between the races. On commencement day, when the special train brought some 500 or more from the general conference and Charlotte to Livingstone college, the speech made in high commendation of our endeavor here by State Senator A. H. Royden, for nearly ten years mayor of Salisbury, confirmed—more than confirmed—my statement.

"Several preachers secured copies of the Chronicle and will read the editorial from their pulpit in the north, and my efforts to let the north understand the south better, I am sure, has by this means already received an impetus which will be in-

creased when the men exhibit the original copies of the Chronicle. . . . This has already helped, and I am going to use it in two more periodicals of ours, so as to reach all our ministers and most of our communicants. It will continue to inspire as long as memory harks back to the general conference. I am sure the sentiments expressed in your strong editorial are plainly appreciated and we trust so to continue our labor of elevating our people through the means of Christian and industrial education as to merit, or at least deserve, your high opinion of us."

In this immediate connection the Chronicle wishes to state that the excellent reports of the recent conference, which were admittedly the most comprehensive of that gathering, were furnished daily by Rev. W. H. Davenport, now pastor of one of the leading colored churches in Bayonne, N. J., who has had considerable experience in newspaper work. His reports were accurate, thorough and furnished clearer ideas of the transactions of the conference than any others made public. Dr. Davenport was a strong candidate for the editorship of the Star of Zion, in the event that the editor, Rev. George C. Clement, had been chosen bishop.

The Chronicle was much interested in the remedy for the labor problem in the south as suggested by Rev. Dr. J. D. Hammond, a distinguished Methodist clergyman who is now president of Payne college for colored youth at Augusta, Ga. "The average colored laborer in most sections of the south, if he makes enough money in three or four days to purchase the wherewithal to satisfy his physical needs, will not work the other two or three days. Therefore, cotton goes to waste in the field for want of picking while the negroes congregate around the railway stations and idle away their time elsewhere, and large projects are delayed for the same reason. The wants and desires of the negro laborers as a general rule are few—coarse food and the cheapest clothing. Increase the negro's desires by elevating him and he will work six days in the week for the money with which to supply his wants. When you bring the colored man to the point where he wants better food and better clothing, a more comfortably furnished home and a better home, and papers and

books and music, that man is going to make a better and a steadier working man."—Charlotte Chronicle.

A WOMAN ON RACE QUESTION

GRAVE RACIAL CONDITIONS IN AMERICA TO-DAY

Points Out Many Conditions Confronting
the Race and Nation.—Says Colonel
Roosevelt's Course at Chicago Clinched
the Last Nail in Coffin of Old
Method Politics.

Clarisse Olds Keeler

Editor Christian Recorder:

I have been reading what you have to say about the course taken by the ex-President at the Chicago Convention. Although I had resolved and re-resolved to be hereafter silent on the race question, for I felt that my work in that direction must close, but as I realized how that during the twenty-eight years I have lived in this city and have left no "stone unturned" to help me to understand the true condition existing, and have seen the dark cloud in the distance, I could not be silent. If I see at all clearly the course taken by Colonel Roosevelt and the words he has recently uttered have been not only as the "last nail in the coffin of the old method of politics," but that nail has been clinched. For nearly a quarter of a century I have spent much time in research at the Library of Congress, where publications came from all parts. That has not been all, but I must not reveal secrets.

Perhaps what gives me an irresistible desire to write these lines is because I am reminded that just one year ago, as I was on visit to my former home in Erie, Pa., the home where I was born and spent much of my life, there occurred the awful burning to death of the young colored man near your own city. I have once lived in that city, and to read the awful story filled me with horror. I at once sat down, and gave the full account to a foreign society, a society of which I have for years been a correspondent, and quickly the news went to nearly all, if not every civilized nation. I have similar accounts of lynching in great numbers, many which are horrible almost beyond belief, but when the inhuman work begins in my own beloved native state foreign nations are going to know about it. Perhaps some missionaries will be sent us, I make no apology, however, for the Negro's wrong-doing

in the first place

A day or two later I sat almost in the exact spot where I once sat when a very young girl, and listened with deep interest to a story told my father by an escaped slave. He was a welcome guest, and he sat at our dinner table. But alas, what a change the passing years have brought! I now had to listen to a man, a laborer on the place, who boasted that his father, living in a Western state, had been a leader in burning a Negro at the stake and then driving innocent Negro families entirely out of the state. He declared such things were **right**. The man was not an American, however, by birth. Not a comment was heard from his listeners.

Few, if any of the members of the white race have been truer or have made greater sacrifices for the colored race than the one who writes these lines. I have fed the hungry and clothed the naked, beginning the work during the Civil War and continuing it in this city. I have asked for no recompense, have received none, except the consciousness that I have followed the example of Christ. I have also been a true friend to all good work done for the elevation of the race. I have been conscious, however, of one error all along the years which has caused me unspeakable sorrow. For this I partly blame the colored race.

No living person has the history of our infamous convict system as I have it. Thousands, victims of one of the worst prison systems the world ever knew, lie to-day in unmarked graves. Tens of thousands have been ruined for life. Chain gangs have turned helpless beings, made in the image of God, into helpless criminals of the worst grade. Convicts have been worked to death, whipped to death, starved to death, and in many states many of them have been Negroes. Untold numbers have been made to serve sentences in these earthly hells, not because they were criminals at heart, but were made victims of the infamous fee system. Who cries out against these evils? Do colored race leaders? Many Northern people, from one end of the country to the other, are be-

coming more and more firm believers that the colored people in the South, many of them, are "born criminals." Who takes pains to inform the whites of the North anything about these "vast schools of crime?" They have been justly styled by prison inspectors, "Epitomized hells," "Hell holes of rage, cruelty, despair and vice," "Ghastly institutions."

There have been a few of both races who have foreseen what the result was going to be to remain silent on the evils of convict leasing. Judge Tourgee, who was formerly from my native town, went where he saw, with his own eyes, the unjust convictions of Negro men, women and children.

and he said a knowledge of the cruel-what chance is there for hope to
ties practiced on these helpless con-spring up in the breast. Reports show
victs would be enough to shock the that very many of these victims of in-
civilized world. He was sent away, human-convict contractors are inno-
just as others have been who were cent.

bold enough to speak out in condemnation of such wrongs. The Rev. Dr. Thirkield once denounced publicly, in unmeasured terms, the moral destruction of the Negro race by convict leasing. When he came, as head of the popular school, Howard University, I appealed to him for advice in this work. His reply was that in his position he could not touch it. I had already gone from city to city, East and West, not because I wanted one penny of money or even asked for it. I only wanted others to hear what God had made me hear, and I asked for advice only in this work which, from the first, has been so painful to me. I have appealed to deaf ears until I have more than once gone to God and asked Him to help me in my discouragements for such a great work, or take me out of the world. I never chose the work. I saw it, and was appalled at the knowledge of such horrible wrongs with on one to "cry aloud and spare not." I said "Lord here am I, send me."

What civilized nation on earth has not read all the particulars of the sinking of the Titanic with its human freight? One day, while being present at the investigation held in the Senate room I looked into the faces of the survivors of that terrible catastrophe, but try to avoid it as I might, there arose before me the vision of twenty-seven Negro convicts who were roasted to death at a coal mine in Alabama, in May, 1910. Not one negro was allowed to escape from the stockade, but each was shot down as he attempted to climb the high board wall. There was no escape from the flames, but to be driven into the mine, and there they were kept. Dead bodies lay in heaps after the fire, and were, soon as possible, buried out of sight. Sympathy was extended to the prison contractors, and there it ended. But what of the prisoners' families! What of the tears unseen but by God!

In April, 1911, there were one hundred and fifty convicts whose lives were snuffed out in another coal mine

Should I bring to the light of day what the Tennessee Coal, Iron & R. R. Company alone has done to re-enslave thousands of the Negro race by convict leasing in Tennessee and Alabama. I would probably bring condemnation upon myself. The Sloss Steel and Iron Company has also sent untold numbers to nameless graves. But all that is but a fractional part of what I might tell of other states. I give mostly reports of convict inspectors made by themselves for themselves and other members of the State Legislature.

This is the eleventh hour. Wrongs have gone on, burnings, shootings, hangings, and worst of all, the unjust and inhuman treatment of men in shackles, many in coal mines, where their life is one prolonged crucifixion until release, and that release comes often only by death. Women and children help largely to fill up the ranks that are passed on from the jails to this newest and most revolting form of slavery, the chain gang slavery of to-day. Year after year these things have gone on and they go on to-day. When Roosevelt was President, appeals came to him from across the Atlantic in behalf of suffering Negro prisoners in the South. Did he allow his deaf ear to be opened? Not at all. There was no response.

We talk of trusts. Why, there is no more soul and body destroying trust, none so saturated with the blood of its victims as the convict trust. Human beings of all ages, except the very young are bought and sold like cattle. There are driven to the stockades, and there, in sight continually of the shotgun, the bloodhound, and most to be feared of all, the whipping post.

what chance is there for hope to spring up in the breast. Reports show that very many of these victims of inhuman-convict contractors are innocent.

What civilized nation on earth has not read all the particulars of the sinking of the Titanic with its human freight? One day, while being present at the investigation held in the Senate room I looked into the faces of the survivors of that terrible catastrophe, but try to avoid it as I might, there arose before me the vision of twenty-seven Negro convicts who were roasted to death at a coal mine in Alabama, in May, 1910. Not one negro was allowed to escape from the stockade, but each was shot down as he attempted to climb the high board wall. There was no escape from the flames, but to be driven into the mine, and there they were kept. Dead bodies lay in heaps before the fire, and were, soon as possible, buried out of sight. Sympathy was extended to the prison contractors, and there it ended. But what of the prisoners' families! What of the tears unseen but by God!

In April, 1911, there were one hundred and fifty convicts whose lives were snuffed out in another coal mine in Alabama. It was in the early morning, and without one moment's notice the explosion occurred. Most of them were Negroes. The convict inspector's report showed that these convicts had been picked up from the different counties, and had been sentenced to prison and to death in a coal mine for the most trifling offenses, riding on train, etc., etc. Great numbers are sentenced as vagrants to work in coal mines, anywhere, everywhere, at any kind of labor where the most money can be coined out of the flesh and blood by prison labor contractors.

We may all close our eyes if we will, both the white race to which I belong, and the colored race, we may close our ears to the cry that comes from these mining pits, but He Who "made all nations of one blood" is the "same yesterday, to-day and forever," and has he not said: "Vengeance is mine, I will repay."

I shall make no apology for presenting this unpleasant pen-picture which is not overdrawn; I only plead for those who have no power to plead for themselves, and who are shut out from all Gospel light with

"No God, no Christ, no hope;
In rayless gloom they grope,
And dying, dying, dying!"

CLARISSE OLDS KEELER.
715 Rhode Island Ave., N. W.

MOB WRATHS AND THE
RACE MOVEMENT NORTH.

The Georgia mob, rather, who have become infamous for lynching and burning Negro victims, whether guilty or innocent of offenses alleged, appear on both sides of the burning Negro women, whom they, for one cause and another, deter-

mine to lynch. It is a manifestation of a phase of chivalry, of discrimination on account of sex, so to speak, we had not expected and are unable to account for. Perhaps the *Atlanta Constitution* could explain the psychological phenomenon without betraying confidence. A news dispatch gives the following version of the latest Georgia lynching horror:

Atlanta, Ga., June 25. Ann Boston, the Negro woman who stabbed and killed Mrs. R. E. Jordan, wife of a prominent planter at Pinchurst, Ga., yesterday afternoon, and who was later taken from officers at Cordele by a mob, was lynched early this morning, according to a telephone message to a local newspaper. After taking the woman from the officers, members of the mob put her in an automobile and set out for Pinchurst. Reaching there, according to the message, the woman was hanged on a tree.

Details of the lynching are lacking. It is known, however, that the woman was dragged by a small crowd, which followed the sheriff in automobiles after he had diverted them at the scene of the murder.

Mrs. Jordan, the victim of the enraged negroes, was attacked when she had completed one of the woman's work around the house. The black attacked her with a knife, stabbed her several times in the back and cut her throat. A mob formed, but the sheriff outwitted it and took her away. They were followed, and the officer was overpowered and his captive taken from him.

Now, the provocation which Mrs. Ann Boston had to butcher Mrs. R. E. Jordan is not given, the mere complaining of the woman's work not being sufficient on the face of it, and, as in most such cases, we are not likely to get the facts. Whatever the provocation, except in a clear case of self-defense, Mrs. Boston had no justification for butchering Mrs. Jordan. That is the law. In the case of the mob wrathers there is no law at all that applies to their crime and no justification, except in a diseased public opinion, which spurs "due process of law" for the black man and will before the end of it spurn "due process of law" for the white man. That is plain enough to those who are wise enough to know that as they sow so must they reap.

It is easy enough to account for the enormous and steady increase in the Negro population of New York, and the other large cities of the North and West, by the terrors of mob wrath, the public sentiment of the Southern States, together with the oppressive body of class legislation which the Southern States have built upon the slave code, all of which so far places the Negro

citizens of those States outside the protection of the laws and of public opinion as to leave them defenseless in their lives, liberties and property. The growth and enlargement of such a horrible condition is bound to encourage a larger and larger volume of Negro emigration from the Southern States into the States of the North and West, so that in the long run there will be a wider distribution of the Negro population among all of the States than would otherwise be possible.

It is a crime, and a crime of the first order, an

responsibility that the Southern States should have been left to work out the Negro problem outside Federal constitutional guarantees and national public opinion, so that the burning of a man, the lynching of a woman, has ceased to provoke an editorial or sermonic protest, except in isolated instances. Left outside of Federal and State protection and at the mercy of mob wrath or public opinion there is a very large element of the Southern Negroes who will steadily move towards the North and West, not always the most desirable, but those who, like our European immigrants, are dragged so low by their surroundings, that they move away lest their children should live and die the death as they have had to live and die it. It is a fearful arraignment of the nation, however, that such a condition can obtain without a protest that is heard and felt.

Age 12-19-12

THE NEW YORK

MARRIAGE OF WHITES AND BLACKS

During the stormy session on the last day of the Conference of Governors, at Richmond, Va., December 6, the correspondent of the New York Sun, sent, among other things, the following of great pith and moment:

That there is a necessity for more stringent laws prohibiting the alliance such as that of Jack Johnson, the Negro pugilist, and Lucile Cameron, a white girl, was the opinion of Governors who discussed the subject as follows to-day.

Gov. Blease of South Carolina—"The marriage was a disgrace, a debasement of the sacred rite. In my State the Negro would have been summarily dealt with."

Gov. Harmon—"Ohio has often agitated the passage of such a law, but I am sorry to say it has not yet been passed. Such marriages are a blot on our civilization."

Gov. Mann—"Virginia would never tolerate any such procedure as the Johnson marriage. It is a desecration of one of our most sacred rites."

Gov. Hadley—"Missouri long ago took care to protect her women, and the question never comes up before us."

Gov. Foss—"Massachusetts, I am sorry to say, has no such law, but I am in favor of placing it on her statute books."

Gov. Tener of Pennsylvania—"Any law to prevent the mixture of bloods of different colors has my hearty approval."

Gov. Dix of New York—"The Johnson wedding is a blot on our civilization. Such desecrations of the marriage tie should never be allowed."

We are not surprised that Governors Blease, Mann and Hadley should take the view of the question they do, because they are Southern men, devoted to the vulgar and debasing sentiment that a white man may debauch a black woman and give her a house full of bastards to support and educate, but that he may not marry her and live in the State outside the walls of the penitentiary or the limits of the chain gang; but we are surprised that Governors Harmon, Foss, Tener and Dix should take such a view, because they belong to a higher civilization and have no vulgar and debasing public sentiment on the subject to defer or cater to. They are educated in the Christian philosophy of "ye be men and brethren," which has pronounced any law to be immoral and destructive of the best interests of the State that places a premium upon prostitution and bastardy. Every State has strict laws and police regulations against prostitution and prostitutes, to which of late the Federal Government has added the Mann White Slave act, covering interstate commerce in prostitution. In the main, we do not object to the conditions of the act, but by the title of it it is both immoral and unconstitutional, in that the title protects white women and apparently leaves unprotected white mulattoes and black women, a discrimination as to "race and color" prohibited in express terms by the Constitution. So far, for the most part, the Federal authorities in their prosecutions under the act have seemed to aim to protect white and to leave unprotected white mulattoes

and black women.

As we have said before, Jack Johnson, Lucile Cameron and Belle Srieber belong in the sporty class, which have a world of their own, the controlling law in which is that "a dead game sport is as good as the best when he has plenty of money and as bad as the worst when he has none." There are gradations, social and other, in the sporty world, as in that of the ultra-fashionable of the upper world, but in their own grade all sorts and conditions stand upon equality as long as they are able "to go the pace that kills." Few questions are asked, except by the police, who are often paid by the city to watch "the sport" and paid by "the sport" to shut their eyes while doing so. It has long been a flourishing business for "the sports" and for the police. It comes under the head of "the social evil," which has sapped the life out of every civilization of the past from Babylon to Rome, and which makes Paris to-day "the gayest" and London "the most corrupt" city of modern times.

It is regrettable that this question of the marriage of blacks and whites should have arisen at this time and with Jack Johnson as the storm center; it is not a redeeming feature even that all of the women in the mix-up are in Johnson's class as "dead game sports." Nor are matters bettered by recalling that John L. Sullivan and other "sports" have run from one female excess to another and changed their wives, common law and legal, whenever the fancy moved them to do so; the morality of all such people cannot be gauged by the accepted standards of the church or State, nor has the public attempted to do it; it has just left them alone to burn away the candle at both ends and to escape the police power of the State by hook or crook. But Johnson's right to marry the woman of his choice who accepts him as the man of her choice is just as impregnable in law and morals as is the right of Gov. Harmon or Gov. Dix. To outlaw the right of a black man to marry a white woman by State or Federal legislation is to "abridge the privileges or immunities of citizens of the United States," which is prohibited to the States by the Fourteenth Amendment to the Federal Constitution.

The Negro must meet the issue squarely. Next to the right to vote the right to marry is the most vital privilege of citizenship. The foundations of the national life are built in the Christian homes. To restrict the Negro in his right to marry whom he will, who will marry him, involves the same principle as to restrict his right to vote and for whom he will, as now do the Southern election and primary laws. Take away the Negro's right to vote, to marry the woman of his choice, and to buy and rent property and live in it wherever it is located, "on account of race, color or previous condition of servitude," and it will be at once seen that all the substance will be taken out of his citizenship and that he inevitably will be gradually reduced to the condition of the American Indian barricaded by the Government in a reservation, or of the Russian Jew who is rigidly segregated in his living districts and proscribed in his occupations by unbending law. Marriage is a question for every citizen to decide for himself; the church sanctions and the

GIVE US BACK OUR WHITE

Say, NEGROES

There is much discussion going on in the white newspapers of this section over what seems to be a decrease in the per cent. of increase of the population of the negro race, comments the Colored Alabamian of Montgomery. We would respectfully call their attention to the fact that whatever increase is made in the negro population is perfectly "natural," for there is practically no immigration of blacks from other countries to the United States. On the other hand there are hundreds of thousands of whites who come to this country each year.

We would also call the attention of the whites who seem to be a little happy over the situation to the fact that there are thousands of negroes going over to the white race each year. Many negroes move from one state to the other and send their children to white schools and join white churches. Conductors on street cars and trains can't tell whites from negroes sometimes. We have seen negroes with whom we were well acquainted pass for white right here in the city of Montgomery. When the census is being taken all such negroes are counted in with white people and the totals are made up and published showing that the negro race is dying out, etc. If they will give us back our white negroes, we will make a better showing in 1920. There are laws against the intermarriage of whites and blacks; and other laws against whites and blacks sitting together on trains and in street cars, and a thousand other barriers, but this whitening process is still going on.

A CAPITAL "N" FOR NEGRO.

After a good deal of effort we are gradually getting to the point where the most dignified and responsible publications in the United States are beginning to capitalize the word "Negro" just the same as they do the words Jew or Irish. Both the *Outlook* and the *Century Magazine* have recently decided hereafter to spell the word Negro with a capital "N." This we think is a distinct victory. We hope that publications like the *Independent* and the *New York Evening Post* will soon follow the *Outlook* and *Century*.

state legalizes it; when prohibition is put upon marriage by the state prostitution and bastardy are encouraged.

That we do not minimize the importance of this matter is sufficiently demonstrated by the violent and brutal speech made by Congressman Roddenberry of Georgia, in the House of Representatives, in support of his bill to prohibit the marriage of blacks and whites on Wednesday of last week. We do not need to favor the marriage of blacks and whites as a personal matter, but we do need to stand by the principle that blacks and whites shall be free to marry if they so desire, without legal or sentimental restriction, as other races are free to do it. It may be best and wisest for people to marry within their race lines, but what are the race lines of the Negro people and what legal statute can run a truthful division between the white and black lines? The effort to do so has always worked hardship to the persons and grave injury to the state, not only in the present but in all past times.

Work of a Negro

Prairie View Standard

Under the heading "A Striking Truth from a Rare Source," we print the following from an old copy of the Dallas Express:

Perusing a recent copy of that rock-ribbed, moss covered, unwashed democratic daily, The Fort Worth Telegram, one of the greatest newspapers of the South, we saw the following lines which occupied space as a leader on the editorial page:

"THE WORK OF A NEGRO."

Down in Henderson Texas, there is a Negro considerably out of the ordinary, from the fact that twenty-two years ago he began work in a newspaper office folding newspapers and has developed into one of the best printers in that section of the state. He not only learned the mysteries of straight composition, but he learned to set good advertisements and do other work in a country office such as can only be performed by what is known as an allround man. This Negro's name is Will Cook, and for twenty-two years he has been employed on the Henderson Times, owned and edited by R. T. Milner, former speaker of the Texas legislature, and just appointed commissioner of agriculture, insurance, statistics and history

by Governor-elect Tom Campbell. In order to accept the official position tendered him by the new governor, Editor Milner has found it necessary to dis- pose of his newspaper, and it is to merge with another publica- tion in the same town. This merger will result in Will Cook losing his position, and that fact will be generally regretted by those who are familiar with his story. Following is Will Cook's story:

"Along in 1885 my sister sent me to town for some sugar, and while on the street I met a man whose great voice made me shudder when he said: 'Boy, can you fold papers?' 'Don't know, but I'll try,' was my reply, and after delivering the sugar I hurried back to the Times office, and found out that the man who had hired me was Mr. Milner, the boss of the whole business. My pay for folding papers was 25 cents, and they gave me one day's work in each week, and I bought school books with the money. After school was out I put in all my spare time about the office, doing odd jobs for the editor and printers, never dreaming that I would ever set type like those fellows. Finally they encouraged me and I learned the art rapidly. I was especially good at spelling having recently studied Webster's blue-back speller. From

the printers employed in the office I received lessons that have been of great value to me during the years that have inter-vened to this day. As a result of their teaching, for the last ten years or more, I have put in type leading editorial writings of Mr. Milner's pen, also large page and half page advertisements that have appeared in the paper during this time.

"I have been with this paper twenty-two years, excepting six months when I was employed on the Rusk County News. Now that I must sever my connection with the Times, it would be useless to attempt to describe my feelings. It seems like a dream to me, but when I awake I find it is all true. It has nurtured me to manhood, and I love it as a man should love his parents. I feel that its great teachings, which I have endeavored to imbibe, will be stepping stones to my success in future life. God bless the old paper. It has fought many good fights and won many great victories for the common people."

That is all there is to the story of Will Cook, the Negro who was taken up when a little boy by big-hearted Bob Milner and given a very small opportunity. On the paltry sum of 25 cents a week he bought his school books, attended the Negro school, learning to spell and ever thirsting to do things. He thought the printers in the Times office were doing work he could never expect to master, but when given an opportunity to learn the mysteries of the art preservative, he proved a very apt scholar and did his work so well that in a few years he held a responsible position in the office, was setting the editorial leaders and leading advertisements.

Pretty good showing, that, for the little black pickaninny Bob Milner found walking down the street twenty-two years ago. And Will Cook had much to overcome in his effort to master the printer's trade. No doubt he is the only Negro ever permitted to work side by side with white printers in a Texas composing room. He had to over-

come the aversion to him on account of his race, and win the confidence and good will of his inter-white associates. And then he had to master the intricacies of a profession that seemed almost hopeless above him. He fought the fight and he overcame.

He has set a shining example for boys—both white and black, and they may well emulate his faithfulness and determination. If the average white boy would show half the application and indomitable spirit shown by this Negro, success would be of easy achievement.

Will Cook has a black hide, but he is made out of the kind of stuff that will win in any community. (The Dallas Express fully agrees with the beautiful and forceful opinion here rendered by The Telegram. It knows more about Printer Cook than does The Telegram, for he now works here side by side with us daily, and is a hand wherever you place him, who believes that,

"Honor and shame
From no conditions rise.
Act well your part.
There all the honor lies.")

THE STANDARD takes pleasure in adding here that for almost two years Prof. Cook has been connected with Prairie View State Normal and Industrial College in the capacity of foreman of the Printing Department and instructor in the art preservative.

THE AMERICAN BAR ASSOCIATION AND MR. LEWIS

The greatest events in history have been decided for weal or woe by the smallest incident, or consequence, related to them. Just as the large driving wheels of a locomotive engine are controlled one way or another by the small throttle. An individual is governed in the same way. Down in Alabama, near Tuskegee, we once came upon an old man, bestride a young mule, standing still, with his head down and his long ears erect. "What's the matter, uncle,"

we asked. "Thair ain't nothin' the matter," he said, "cept I wants ter go down the Montgomery road, 'cause I hab business dat way, an' dis 'ere mule wants ter go down de Tallassee road, 'cause he likes down dat way." We went our way, leaving them where we found them, as neither asked us to decide the question. Just here is the point where most men go to pieces, when they are of two minds, and the stronger yields to the weak, "to keep peace in the family, or when they have two warring factions to deal with and are unable to control either of them.

Attorney General Wickersham belongs to the class of men, always small, who make history. When the executive committee of the American Bar Association rescinded the action of the old in electing Mr. William H. Lewis, Assistant Attorney General, because some Southern members objected to Mr. Lewis on account of his color, which is whiter than that of most Virginians, instead of taking the attitude that it was none of his business, Attorney General Wickersham took the action to be a reflection upon him and his staff of assistants, and protested against it to the secretary of the association; failing to get redress from him, he began a postal card poll of the membership of the Bar Association against the annual meeting of the association, at Milwaukee, next summer, when the mat-

ter will come up for final review and determination. He now announces, in a Washington dispatch to the New York Sun, dated March 4, that if the Bar Association, at the Milwaukee meeting, votes to confirm the exclusion of Mr. Lewis he, the Attorney General, will resign his membership in the association. That is the sort of man to work with and fight for the sort of man who will work with and fight for those who will do the like with and for him. The armies of Caesar, Napoleon and Grant moved forward to victory by that token.

What a miserable creature "the Southern member" is, in the legislature, in the Congress, in the Bar Association, in the saloon union; wherever he is, he is a miserable member, striving always to make others as miserable, as much of a nuisance, as himself.

United States

Many things happen in the Southern States when there is a calamity of any sort affecting all of the people—such as floods, earthquakes, fires, cyclones, and the like—that do not happen anywhere else. For instance, one day last week, when the floods of the Mississippi pressed hardest upon Baton Rouge, La., everybody willingly as a matter of pride as well as of self-preservation, turned to and worked together, blacks, whites, convicts, rich and poor, to save as much property as possible and as many lives from the wrath of the Father of Waters; but, the news dispatch says, Mayor Roux "ordered every Negro in Baton Rouge, unemployed, arrested and put to work on the levee, but they are few and extremely hard to find." On the face of it, there was no need to issue such an order, except to disparage the Negroes of Baton Rouge and to show what a consummate blackguard Mayor Roux is. And what authority in State or Federal law has he to issue any such order? We dare say no people in the flooded districts work more freely and sincerely to protect public and private property as the Negroes along the rivers affected; but, as in the Galveston disaster, they are not only abused and misrepresented but denied a fair share of the rations and money voted by the State and Federal Government.

American Baptist
7/26/12
The American Negroes who have been passing Cuba as a country largely populated by men of their race will have to revise their opinion for a recent census shows that 70 per cent of the population are whites. The only way they can hope to vindicate their opinion is to prove that many of the whites have Negro blood in their veins, and disown the race. At the present session of the Cuban Congress a bill has been introduced by Sen. ... which proposes to prohibit the immigration of ... This bill is also in ... to ... and encourage ... migration to Cuba.

REWARD FOR DYNAMITERS

Governor Tennessee After Destroyed of Negro Houses

Mint Ad. 7-8-12
NASHVILLE, TENN., Sept. 7.—Governor Hooper today offered rewards of \$200 each, the total not to exceed \$600, for the arrest and conviction of the persons who on Thursday night dynamited a negro house in Livingston, supplementing a reward of \$600 offered by Livingston parties. Several negro families are leaving the town today.

JUSTICE IN ALABAMA.

Special to THE NEW YORK AGE.

BIRMINGHAM, ALA., June 18.—Arthur Jones and Will Watson, white, will be hanged July 19 for the killing of John Holland, a Negro.

Sentence was passed on them by Judge Cahalan, who after fixing the date of the execution, addressed the two men, telling them that while he did not care to dispel any hope that they might have as to ultimate escape from the sentence, he did hope that they would, in the time allotted to them, try for spiritual consolation and prepare themselves to meet their deaths at their Maker. The silence that prevailed in the court while the sentence was being imposed was intense.

NEGRO SLAVE HONORED BY MOBILE LAWYERS

Mint Ad. 7-24-12
Special to The Advertiser.

MOBILE, ALA., July 20.—In the City Court today members of the Mobile Bar Association performed what is considered one of the greatest tributes ever accorded a negro in the United States. Through a committee the Bar Association presented a set of resolutions on the death of Henry Kinney, an ex-slave, and who, for more than forty years, had been the janitor of the Mobile County court house. By permission of Honorable O. J. Semmes, presiding judge, the resolutions were read in open court and at the conclusion of the reading, he instructed the clerk of the court to insert the resolutions in the day's proceedings of the tribunal.

Mint Ad. 2-3-

ANNISTON, ALA., Feb. 2.—The ... of social equality was strongly condemned and set at rest Thursday evening by Dr. B. F. Riley, of Birmingham, author of the "White Man's Burden," in his address to the negroes of Hobson City and Anniston at the former place. The address was the first of several to be delivered with a view of uplifting the negro race in the Anniston district, and it was attended by fifty white persons from this city and about 250 negroes. Dr. Riley's remarks were received with applause by the negroes.

A committee of one hundred was organized into a society to be known as the National United Negro Doll League, with Dr. Simon P. W. Drew, president, residence 2014 8th street, N. W., Washington, D. C.; the Rev. Howard Barnes, secretary, 302 Bryant street, N. W. The object is to secure black dolls and have them distributed throughout the United States to churches, Sunday Schools and organizations so that colored children may secure one or more and urge colored mothers instil in the minds of the children love and loyalty to the race. Dr. Drew suggested the dolls shall be secured from the National Negro Dolls Company, located at Nashville, Tenn.

West Indies, Canada and South America

STILL INSISTS THAT THE COLOR LINE IS DRAWN

Morgan College Student Has More to Say About Jamaican Conditions

PREJUDICE AGAINST BLACKS

Statements of Sir Sidney Oliver and S. A. Gilbert Cox are Brought into Present Controversy.

Special to THE NEW YORK AGE.

BALTIMORE, Md., Feb. 13.—Thaddeus L. McDonald, a student at Morgan College, who is one of the principals in the controversy now being held between native Jamaicans relative to conditions in Jamaica, has issued a statement in reply to his critics who take issue with him that there is a color line in the West Indies.

Mr. McDonald says: "The statement of Mr. R. Roger Melbourne refuting my charge that there is a color line in Jamaica, and that the blacks and mulattoes do not enjoy the same social and political privileges is no surprise to me, for this question is an old one, and one upon which Jamaicans differ. The gentleman has admitted the differences of opinion concerning this subject, only he claims that those persons who say that there is a social and political distinction between the mulattoes and blacks of the island are the ignorant Negroes.

"I may call attention again to the statement made by His Excellency the Governor of Jamaica, Sir Sydney Oliver, a white man, in the article entitled 'The White Man's Burden at Home,' published in the New York Herald, and dated May 25, 1905: 'The recognition of the mulatto race socially and politically as equal with the white and the cordial welcome of colored men and women into all avenues of trades and professions has created a mutual bond between the all Negro and the pure white races, and this bond saves the colony from the distinct cleavage and consequent friction which would otherwise exist.'

About the Judicial System.

"I would like to call the gentleman's attention also to the statements of the Hon. S. A. Gilbert Cox, LL. B., published in his paper, printed in Jamaica, entitled 'Our Own,' and dated May 15, 1911: 'In our judicial system the conditions which obtain render it next to impossible for the average black man

to appeal to the Supreme Court, no matter how much he may have been wronged in the resident magistrate's court.' Mr. Cox further states: 'In the appointments of resident magistrates to preside over the courts which principally hear and determine the

causes of the black population, regard is had to the social and official influence of the appointees to the bench instead of their qualification by reason of long practice, and many have been appointed who are known to be full of prejudice against the black race.'

"It is especially worthy for us to note here that six years ago when I was in Jamaica there was not a black man among that prejudiced personnel of resident magistrates to whom Mr. Cox referred; they were all white and colored men. From the statements of His Excellency Sir Sydney Oliver and Mr. Cox we can easily see that it is not only the ignorant Negroes who share in the opinion that there is a social and political distinction between the blacks and mulattoes in Jamaica.

"I am very glad that Mr. Melbourne replied to my article as he did, for by doing he has given me a chance to express more clearly my views concerning the conditions of the Negro in Jamaica. I am not contending because the man of color receives more recognition in Jamaica than the full-blooded Negro—God forbid it! It makes no difference to me what a man's color is; to me he is a man and deserves the rights and recognition of such. If my statement of January 25th gave rise to the opinion that I am seeking to augment any estrangement that may exist between the peoples of Jamaica I beg to apologize, for I firmly believe in the fatherhood of God and the brotherhood of man, because I believe in this divine principle, I feel it my duty to denounce any violation of it.

Condition of the Masses.

"Mr. Melbourne asserts that my statements are ridiculous, misleading and false; but no matter how true the gentleman's statements may be, he has agreed with me that the much boasted advantages of the Negroes in Jamaica are limited to the few and that the masses of the people are in a deplorable condition, when he says: 'In Jamaica the mass of the population is composed of Negroes, and with the masses there are, the world over, penury and ignorance.'

"According to Mr. Melbourne's philosophy of society, it seems as if he thinks that the exclusiveness of the privileged classes and the 'ignorance and penury' of the masses are indispensable for its welfare. The gentleman has somewhere in his article quoted history, but to me his knowledge of the subject seems to cease with the rise of the feudal system. Those of us who have studied history beyond that period

will agree that the death knell of Mr. Melbourne's political theory was sounded when Rousseau uttered those immortal words, 'Liberty, equality and fraternity,' which took form in the Declaration of Independence.

"Never in the history of the world has the demand of the masses been so universal in their effort to break down the strongholds of the privileged classes and to lift themselves out of their ignorance and poverty. It is not necessary for me to say any more on this subject since Mr. Melbourne agrees with me that the masses of the people in Jamaica who are Negroes, are in ignorance and penury, conditions which must make them wretched. These conditions should appeal to every Jamaican, who ought to exert every possible effort to ameliorate them instead of treating them indifferently."

FUTURE OF THE JAMAICANS.

There are a great many Jamaicans in the United States and in Greater New York, and The Age on that account takes a lively interest in the well being and the future of their beautiful island home and its people, of whom there are 1,640,000, "Negroes and Negroids" and only 125,000 whites. The proposed federation of Jamaica, therefore, with Canada is of the greatest moment to them, if Sir Henry Johnston is correct in the conclusion published in The Age of August 29, that the Canadians are as prejudiced against Negroes as some of the white people of the United States and do not get along with them as well as Englishmen fresh from the Old Country. The intense color prejudice of the Canadians must be attributable in large measure to the vast army of white Americans who have emigrated to the Canadian Northwest in the two past decades and who last year were led in protest against the settlement of Oklahoma Negroes in that section.

Of course the 125,000 white Jamaicans to our surprise would support a Canadian federation that would destroy their domination of affairs as a crown colony, as they would be hopelessly outvoted by the 1,640,000 "Negroes and Negroids" for members of the Canadian Parliament and the other elective officers as members of the Federation. Under existing conditions the colored Jamaicans have small voice in the council of the Governor or in the government of the Island, although they are numerously represented in the civil service, while as a unit of the Canadian Federation they would have more voice

They would also have to pay more taxes, as the colony would have to bear its proportionate share of the Federation taxation as well as support its own establishment, and we do not understand that it is self supporting as the Crown Colony.

The question is one of vital interest to the people of Jamaica, especially the colored people, and it is one which should be discussed in the public press.

EXPLOSION KILLS CHIEF EXECUTIVE NEGRO REPUBLIC

Powder Magazine Set Fire to Haitian Palace.

MANY OTHERS ARE KILLED

Cause of Disaster Said to be an Accident

MILITARY KEPT ORDER

LeConte Had Tumultuous Career. First Being in Ascendancy Then Depos-

ed and Rose Again

Mont. Adv. 8-9-12

PORT AU PRINCE, HAITI, Aug. 8.—The national palace was blown up by a powder explosion and burned to the ground today and the President of the republic, General Cincinnatus LeConte, perished. Members of his family, who were awakened by the terrific shock, found themselves almost surrounded by flames but escaped.

The first explosion was followed by others when the fire reached the cellars of the palace where a great quantity of ammunition was stored. So great was the force of the explosions that a number of small cannon, fragments of iron and shells were thrown in all directions. Many palace attendants were killed and it is estimated the casualty list will reach 400 persons killed or injured.

For a time panic prevailed and the military authorities immediately took charge. The explosions occurred shortly after 3 o'clock in the morning and within an hour, when the fire, which was confined to the palace, was extinguished, the structure was a mass of ruins from which it will be impossible to recover the body of the President.

At a joint meeting of the Chamber and Senate this afternoon General Faverde Auguste, Senator and ex-Minister of Public Works, was named President.

Order Is Maintained.

Consternation reigned among the population but the military officers are maintaining order in town. Both the Chamber and the Senate have been adjourned together in National Assembly and probably will elect a successor to President LeConte today. General Faverde Auguste, Senator, formerly Minister of Public Works, and Senator Luxemburg Caubin, formerly Minister of the Interior, are candidates.

The cause of the explosion of the powder magazine has not been ascertained.

Cincinnatus LeConte was elected unanimously by Congress President of Haiti on August 14 last year.

He first gained prominence in Haitian affairs in 1908, when as Minister of the Interior in the Cabinet of President Nord Alexis, he was credited with ordering the summary shooting of ten prominent revolutionists at Fort Au Prince.

Shortly after the regime of Nord Alexis was brought to an end, LeConte went into exile in Jamaica. While there he intrigued against the new President, Simon, and in January, 1911, started a revolution against him which was, however, short-lived. The insurgents were defeated and LeConte took refuge in the German consulate at Cape Haitien, later being sent from the island under German protection. LeConte returned to Haiti in May last year, and succeeded in overthrowing President Simon. He was a mulatto between 40 and 50 years of age, and belonged to the legal profession.

DISASTER CONFIRMED

Added to Trouble Rebels Gained Several Victories.

WASHINGTON, Aug. 8.—The Haitian Minister to Washington, Solon Menos, today received from his Government word that the explosion resulting in LeConte's death and burning of the palace was accidental and caused by a fire in the powder magazine.

Diagon, San Domingo, has been captured by rebels from Haitian territory according to State Department advices from Port au Prince. The night which resulted in the capture lasted fourteen hours. The wounded numbered 200. The rebels, it is reported, crossed from Ouanaminthe, Haiti. The Dominican Government claims the defeat of the rebels there with great losses. Rights of foreigners and Nationals are being respected and the customs house is undisturbed. The United States gunboat Petrel is at Puerto Plata.

LE CONTE SUSPICIOUS

Kept Ammunition in Palace for Self

WASHINGTON, Aug. 8.—The death of President LeConte came just as the relations between Santo Domingo and Hayti were strained almost to the breaking point. The Dominicans regarded him as the moving spirit in the revolutionary movement now in progress in their own country, and the prospective leader of an invading Haytian army now assembling on the border. Whether there was a plot against LeConte's life or whether he was a victim to the extraordinary precaution he had adopted for his own protection, has not been learned. He kept the large store of arms and ammunition near his palace where they could be immediately available for his own use in case of revolt. A cablegram to the State Department from American Minister Firniss stated simply that the President was killed this morning at 3 o'clock by an explosion of magazines which destroyed the palace. Haytian Minister Menos had a longer dispatch conveying the same information.

Owing to the flames no attempt was made to enter the palace ruins in search of the President's body.

Minister Menos seems the idea that the explosion was maliciously done.

At the instance of the State Department, acting Secretary Winthrop ordered the ambassador, Nashville, from Guantánamo to Port Au Prince, a day's run, to look after foreign interests in case of disturbances.

ANDREW NAPIER, SUCCESSFUL REAL ESTATE DEALER.

Interested in Building a Negro City—

A Fine Site Chosen—Every Modern Convenience.

Special to THE FREEMAN.

I am sure the question will be asked by a great many, "Who is Andrew Napier and what of him?" I, therefore, wish to take this advantage in advance to answer through your valuable paper, that is to say, give those who may make such inquiries, a little information regarding myself. I was born and reared on a farm at Americus, in the State of Georgia, leaving there 25 years ago to make my home in St. Louis, Mo., where I lived for some years. After this, I went to Chicago, Ill., then to New York City, where my wife and I have many prominent friends. We moved to Canada about seven years ago, taking employment with the Canadian Pacific Railway Company as porter in the sleeping car department, which I served continually up to a short time ago. On arriving in this land of such great opportunity I soon became interested and could see what splendid chances of prosperity were in store for industrious people in this fruitful province. I became filled with the enthusiastic western spirit of investing and waiting returns and am now glad to be able to say that we (that is, my wife and I), have acquired, for the years when we are not so young, three lovely homes, one in Fairview, one in itsilano and one in Stratheona Place, all in residential districts.

While serving with the Canadian Pacific Railway Company I chanced to meet with many of the prominent business and social people of Vancouver and the great west, and I am very pleased to say I enjoy fully their esteemed confidence and respect, and was always encouraged in my belief that in them if ever in need I could find a friend. I must admit, for many of them know that I never overlooked a chance to speak of the conditions of my race, both good and bad, at the same time concealing my beliefs that some day I would secure their support in an effort to make matters better for the respectable class who are worthy of citizenship and protection of the law.

I finally gave up my position to engage in the real estate and insurance business here, believing this to be the best way to help myself and some of those who are trying to help themselves. Having in mind all the while the ones that I felt could ask and receive help from, I began working out my plans. After securing the necessary amount and kind of land needed, a greater problem confronted me in the way of financing the proposition that was so interested in and had worked hard for, to plan and to carry it to a successful end, money and lots of it was required, and I am free to admit that light here was the end of my road without assistance financially. It being often said that a trial beats a failure, I called upon one of the members of a well-known, reliable firm here who listened to my plans with much interest and before leaving them had the assurance of the financial aid that I needed.

I will now state briefly the plans spoken of above. Having secured 400 acres of rich black, loam, garden land, all cleared, near Vancouver, close to churches, schools and postoffice with railway line and electric lines through property; water transportation, etc. This I will subdivide into blocks of five acres each and build for each purchaser a good comfortable home from two to ten rooms, barns, sheds, etc. A very small cash payment is required at first, balance to run for five years. This is one of the garden spots of British Columbia, located on the best salmon fishing stream in the world and also as an abundance of wild game, duck, uail, pheasant, deer, etc.

Yours very truly,

ANDREW J. NAPIER.

CUBAN OUTBREAK ENDED

POLITICS NEXT SCRAP

Chances of the Various Candidates for President

GOMEZ MIGHT CONTINUE

Queer Tales of Deal Between Him and General Estenoz

Are Told

HAVANA, August 3.—With the ending of the revolution in the province of Oriente has come a vigorous renewal of interest in the presidential campaign, which was rudely interrupted by the outbreak under General Evaristo Estenoz and General Pedro Ivonet on May 20.

At that time the Liberal party was apparently hopelessly rent in warring factions, President Gomez being irreconcilably opposed to the candidacy of Vice-President Zayas and apparently somewhat disposed to favor the aspirations of General Ernesto Asbert, the Governor of Havana province.

General Eusebio Hernandez also had aspirations, but his following appeared to be inconsiderable. Dr. Zayas had the very substantial advantage of hav-

ing been nominated by the national convention of the Liberal party, but his rivals denied the legality of the convention and with the open opposition of the administration, the prospects of their chief's election did not appear flattering to the Zayistas.

The chances of the election of the Conservative candidate, General Juan Mario Menocal, appeared to be fairly good, especially as it seemed clear that General Gomez preferred to turn over the administration to the opposition rather than to be succeeded by Zayas. There was also taken into consideration the possibility that General Gomez, in spite of his reiterated assurances that he would never accept a renomination, might find it essential to the welfare of the republic that he should retain the reins of government.

In this new phase of the campaign General Gomez, if he may be considered a candidate, and the probability that he will be daily increasing, is the only one of the presidential possibilities who has gained a distinct advantage. There can be no doubt that the president's prestige and popularity have been greatly enhanced by the stern and successful measures he took to stamp out the negro uprising.

Reports of a Deal.

It has been openly charged that he himself conspired with Estenoz to start a small uprising in Oriente so that the president might improve his prospects of re-election by suppressing it, and that later Estenoz should be rewarded with a sum of money sufficient for him to go abroad and live in comfort.

The story appeared improbable and was confessedly circulated by the president's most bitter political opponents.

What is now said on good authority to be the true story of the uprising and which receives a measure of confirmation by certain well known facts, is this: Estenoz had for years been a menace to the peace of the country; he was arrested for conspiring against the second government of intervention, and President Gomez was anxious to dispose of him. An attempt was made to get him to leave the country, but he refused to go. About six months ago Ivonet made a claim on the government for back pay as an officer of the Army of Liberation in the war of independence. It was well known that all legitimate claims had been satisfied before the close of the Magón administration, but as a matter of policy it was considered advisable to placate Ivonet, and it was arranged that he should receive \$10,000. About the same time Estenoz presented a claim and is said to have received \$14,000.

Colored Statesmen Preach.

In recognition of the president's good offices in facilitating the payment of these claims, the two colored statesmen expressed a willingness to go to Oriente and preach the doctrine of re-election among the men of their race. This they seem to have done for a while until it occurred to them that the money they had received and which seemed a vast sum to them, could be put to an exceedingly profitable use by financing a revolution, the ostensible aim of which should be the repeal of the Morúa law, forbidding political organization along racial

lines. They evidently believed that they could scare the government into compliance with this demand, which would have given them an opportunity of organizing a tremendously powerful political machine.

The cry of "Viva la Re-election," which the rebels raised in the first few encounters with the troops, and which the president's political enemies cited as a proof that the uprising was of his contrivance, is now said to have been shouted in a spirit of derision and defiance. However that may be, General Gomez, having actual knowledge of the under-capitalization of Estenoz and Ivonet, threw all his forces against the insurgents, crushed them utterly and is now in a position to bid for the votes of his fellow citizens as the savior of the republic.

Union Party At Odds.

Despite countless conferences to settle the terms of fusion between the Miguelista and the Zayista factions, the Liberal party appears to be as far from union as ever, and the president as implacable as ever in his opposition to Zayas. One of the curiosities of the situation is the re-appearance in the political field of General Pino Guerra, the military hero of the revolution of August, 1906, then as now, the firm ally of Dr. Zayas.

The attitude of the Conservatives in the campaign is not well defined. It is well known that General Menocal accepted the nomination with extreme reluctance and his political managers are not displaying any activity. It would seem probable that they may follow the line of policy openly admitted during the campaign when Jose Miguel Gomez was elected, when it was decided that a Conservative victory would be dangerous to the welfare of the country.

Apparently no party is disposed to make bid for the colored vote, which might easily be expected to be hostile to the administration on account of the ruthless slaughter of pacific negroes by the troops, but apparently little animosity is felt, the colored people generally taking the view that the insurrection was not a racial movement, but a movement for political purposes by some misguided members of the colored race.

THE CUBAN REBELLION.

The press reports which come from Cuba describing the rebellion place stress upon the fact that this is a rebellion of the colored people, for the most part. We hope that this is not true.

The Negroes of Cuba have nothing to gain by taking up arms against the government; on the other hand, they have much to lose. If they have grievances, they ought to try to settle them through the ballot and not through the shot gun. In the long run, the colored people and our people in Cuba will suffer by reason of this mistake.

Further than this, the rebellion of these Negroes in Cuba, we fear, will have a bad influence among the white people in the United States, as bear-

ing upon the Negro population in our own country.

We hope that level-headed black people in Cuba will soon call off this rebellion and will make an attempt to secure their rights through other means.

Marked 4-6-12

OPPOSE INTERVENTION.

Special to THE NEW YORK AGE.

WASHINGTON, D. C., June 4.—The Evangelical Ministers Alliance, composed of 150 pastors of the colored churches of Washington and vicinity, met last Tuesday and passed resolutions deploring intervention by the United States in Cuba. The resolution calls attention to the fact that "the bulk of the Cuban army during the war with Spain was made up of Cuban blacks," and that it is unfair for the United States to antagonize them in their efforts to free themselves from "oppression."

The paper also embodies a bitter arraignment of Americans in Cuba, who are declared by the Alliance to be the instigators of the present state of unrest. A copy of the resolution was sent to President Taft.

CUBA CALLED "AN EDEN"

INDICATIONS OF EXODUS TO THE ISLAND OF CUBA

The Movement Headed by R. M. R. Nelson Said to Have Backing From Wealthy Capitalist.—Plenty of Room For Thrifty Colored Americans.—How Plan is Regarded. 3-7-12

Christian Recorder

Havana, Cuba. R. M. R. Nelson, whose address is 1515 Havana, came to Cuba in July, 1908, and opened Cuba's only gold mine for a company of white men (Americans), who have robbed him of his share. He has not sat down and whined over his losses. He was in New York in December last on business and was optimistic about Cuba and his future. He urged his friends to flee from the chilling blasts of the north to this Edenland. He said that Florida's \$10,000,000 bridge across the sea was proof of a movement to make Cuba the playground of the world's rich; that land values in Cuba would increase faster than in New York city.

Mr. Nelson talked interestingly of this beautiful Isle of the sea and expressed the opinion that when American Negroes came to know of the splendid opportunities which here await them they will begin to take a more lively interest in the opportunities which it offers to the farmer, the mechanic and skilled laborers with a little money to invest.

After fourteen years of talking, writing and lecturing he said he was not surprised to find that every paper in Cuba is now discussing his plan, backed by millionaires, to bring from the south 10,000 Negro farmers who have money and place them in Cuba. Some of these newspapers are edited by southern white men, left over after the conquest of Spain by the United States, who perhaps naturally do not want to see the Negroes of the south enjoy better industrial opportunities than they now have.

The Havana Telegraph, edited by a fair minded gentleman, in an editorial a column and a half long takes an optimistic view of the proposed plan to place 10,000 Negro farmers from the south, who want to improve their con-

dition politically and financially.

It says: "Although we have lived in Cuba for more than a dozen years, we have never seen displayed blacker ingratitude than that shown during the last week by the organs of Cuban public opinion to the American Negro who played so large a part in winning Cuba's freedom.

"Did American Negroes of the Ninth and Tenth United States cavalry and those of the Twenty-fourth Infantry prove themselves inferior in the fighting about Santiago to the Cuban Negroes making up the army of Calixto Garcia? Was there ever as brave a deed done by Cuban Negroes as that of the American Negroes of the Twenty-fourth United States Infantry who volunteered to do guard duty at the yellow fever hospital? And has any one a better right to come to Cuba than have the brethren of those Negroes who fought so well in Cuba's cause?"

Any American farmer who desires to migrate to Cuba and who has the means to do so and to support himself while getting established has as much right to change his residence as any American white man and as many American white men are doing constantly.

A sugar plantation in Cuba will last ten years without replanting. There is fine pasturage here and every variety of tropical fruits, with many species unknown to Americans. The climatic conditions are ideal. Edenland it is, as Mr. Nelson calls it, and he yearns for more American Negroes of the right stamp and class to locate in Cuba and grow up with the country.

The plan is feasible and practical and offers a partial solution of the Negro problem in the United States. Profudied Americans who have come to Cuba to make their fortunes naturally do not want to see American Negroes here for obvious reasons. Mr. Nelson will furnish any information desired by colored men in the United States who may be thinking of Cuba as a field for profitable labor.

RACE PREJUDICE IN THE BRITISH WEST INDIES

Martin Cyril Richards Writes
Letter from Panama
on Subject

SAYS COLOR LINE IS DRAWN

Writer Maintains that More Color Prejudice Exists in West Indies Than in the United States

N. Y. Age
2-29-12

Agreeing with Thaddeus L. McDonald, a student at Morgan College, Baltimore, that there is a color question in Jamaica, and charging that there is more discrimination in the West Indies on account of color than in the United States Martin Cyril Richards, a native of the West Indies, writes from Colon, Panama, claiming that many misrepresentations have been relative to conditions in Jamaica.

Mr. Richards says:

"Every conscientious and intelligent person who has lived in any of the British West Indian islands long enough to know something of the people, their manners and customs, will agree that every word contained in Mr. Thaddeus L. McDonald's article in THE AGE of January 25 is true. Indeed every sensible West Indian knows to-day that in spite of the hue and cry which is constantly raised against the United States for color prejudice, there is really more of such prejudice in the British West Indies and South Africa, considering the boast that is made of British justice and humanity, than anywhere, the United States not excepted. And it is strange that the world hears nothing from British subjects of the prejudice that exists under the British flag, except what is made known and advertised upon by conscientious men of the type of William T. Stead.

"As for the majority of colored British subjects, they feel very indignant when told that the principles of British government over the natives of Africa and the West Indies are anything but the embodiment of justice and humanity. Yet there is a perpetual exodus from the British Colonies of these well cared for and well treated people.

"It is high time that colored West Indians who, like Roger Melbourne, have had to leave their country to better themselves intellectually or financially under another flag, in an environment more favorable to their progress than their own, should banish from their minds those ridiculous ideas which only the most ignorant might cling to in the broad light of this twentieth century.

Color Prejudice and Class Distinction

"Roger Melbourne says that Mr. McDonald has 'mixed color line with class distinction,' and that the color line is not drawn in Jamaica. Mr. Melbourne knows in his heart that Mr. McDonald is right, and that it is he himself who is misrepresenting things. The color line is certainly drawn in Jamaica as elsewhere in the British West Indies and Mr. Melbourne is not doing his country any service, although he un-

doubtedly believes he is in thus coming contradict me in what I have said, let out and declaring Jamaica has no color line. The question is virtually the race problem, and is not a local, but a universal question. To discuss it fearlessly and dispassionately is not a crime, as the Englishman in the islands, who has most Jamaicans imagine, but a duty which we owe the world in which we live.

"In Jamaica, as in the other British islands, there are three distinct racial elements: The black, the colored and the white. Socially the white comes first, the colored second and the black last. This is the general rule under which that difficult problem—the race problem—is apparently solved.

"Of course exceptions operate against this rule as against every other rule, and those instances of social recognition by whites of black and colored people as mentioned by Mr. Melbourne, must be taken only as exceptions to the rule. Just as the social standing of the Negro race as a whole, in the United States, cannot be judged by the social preferment allowed such an exceptional Negro as Booker T. Washington by a few liberal minded white men.

The Question of Recognition.

"I am sure the Negroes of the United States (the pure blacks, mulattoes, quadroons, octaroons and all other near-whites) are too wide awake and intelligent to mistake this recognition of a partial few for a general recognition of their race on terms of social equality with the whites. But the West Indies are cursed with a type of Negroes who are so ignorant that they can easily be fooled that way, nay, they will even construe the simple grimace or gesture on the part of a white person to mean familiarity or terms of social equality. There is really a great ambition but I don't grudge them the least. They are a class who look down upon those who are darker than they are in complexion. They don't appreciate their company and don't want to be classed with them socially. For instance, if a black man and a fair or even brown woman fall in love, or vice versa, the relatives of the colored one usually kick with all the vehemence imaginable, and go all lengths to prevent the union of their colored relative with a Negro. On the other hand this same class of colored people aim so much at ingratiating themselves with the whites, that they are often willing to sacrifice the honor of some female relative merely for the momentary companionship of some cunning white gallant or other; and they trust him so implicitly that they will allow him liberties which they deny even to persons of their own color.

"Facts are very stubborn things, and I admit sometimes offensive to those whom they expose, but they prevail always with honest people and no amount of perversion or suppression thereof nor any manner of varnishing right and puzzling wrong, can succeed in snatching a verdict from a people as intelligent and wide awake as are the people, white and colored of the United States. If any West Indian can come forward and

Position of "White" West Indian.

"The West Indian white, more than the Englishman in the islands, who has no scruples when it comes to using the black man as the tool wherewith to attain that earthly happiness which is manifestly his chief aim in life, looks upon the Negro as a mere beast of burden which the Common Father and Maker of Mankind has made and endowed with just enough sense to help him conquer the forces of nature. Naturally the more intelligent Negroes look upon this view as preposterous and express themselves openly and bitterly against it. But how many such men, like S. A. G. Cox and Mr. McDonald, can be found from each island who are intelligent and brave enough to stand up for the natural and human rights of the Negro? Very few indeed, for they may be counted on one's fingers.

"But despite this numerical disadvantage they are a thorn in the white West Indian's side, a menace to his ill-acquired prosperity. That is why Mr. Cox's career was nipped in the bud. That is why Patrick Dargan the great black lawyer of British Guiana died a premature and unnatural death, and that is why many black men—notably barristers and journalists—are imprisoned and sometimes even assassinated in the British West Indies. The latter dirty work is usually entrusted to the colored class of Negroes which Mr. McDonald's very learned critic evidently represents. Yet I am a colored West Indian myself, a mulatto. And I disclose this fact because I do not want a full-blooded Negro to answer for my sin. I think I have discussed the subject as it should be, without the slightest exaggeration."

NEGRO ALSO A MAN IN AMERICA

The Assertion That He Only
Has Standing in Europe
Is Refuted

DE CORDOVA TALKS

Former High Official of West Indies Tells of Negroes Who Get Every Consideration.

CONDITIONS IN WEST INDIES

N. Y. Age 1-11-12
Negroes Occupy Positions of Prominence

and I trust - Is Given Much Social Recognition.

Taking issue with an article recently appearing in the New York Herald, in which Miss Mary W. Ovington is quoted as having said that she once heard a young Negro university graduate declare that "a Negro is a man only in Europe," and expressing the belief that the unfriendly

"Let it be understood that I use the expression 'Negro' as it is accepted in this country—that is, I include in the term men of color, not black men only. In all walks of life in the West Indies we find Negroes occupying positions of honor, importance, prominence and trust.

"We find them prominent among the legal profession. Some have been recognized to the extent that they have occupied, and some still occupy judicial offices. Others being practitioners at the bar have been created king's counsel, an enviable position among members of the bar, and the present incumbent of the office of assistant attorney-general is himself a man of color.

His position in the medical profession is quite as creditable. There are many colored doctors in the island who number among their patients some of the most refined white women of the community, and what more intimate and delicate relations can possible exist than those of doctor and patient?

Archdeacons Rectors in the Church.

The church has among its officials as archdeacons and rectors men of color who are revered and respected by all classes of the community. In other professions and in all walks of life we find colored men coming to the front and being accorded the recognition to which as men they are entitled. Among the justices of the peace a large number are colored men while in some districts the Custos Rotutorum, who is the head of the magistracy, is a colored man.

"The commercial community has in its ranks colored men whose integrity and merit have been recognized by all with whom they have traded. In the Legislature and town councils are to be found colored men taking active part in the government of the island and even in the privy council the colored man has found his place.

"Of the members of the other branch of the legal profession—for let me say the two branches of the profession exist there as in England—two have within the last twenty years occupied the office of Crown Solicitor, a legal office next in importance only to that of the attorney-general, while one of these gentlemen, on more than one occasion acted as attorney-general during the absence from the colony of that officer.

"It is a fact that in the general run of the profession there are many men of color who enjoy extensive and very lucrative practice, advising the white inhabitants of the colony on difficult and delicate questions. So much for the place of the Negro in the legal profession.

"Finally, the colored man and woman occupy as creditable a status socially as in other walks of life. They entertain the English and native white population and are themselves in turn entertained on terms of social equality.

"Having stated all these facts and

being prepared to substantiate them by giving scores, aye, hundreds of names in proof of all that has been stated, I wish to ask, Is it a fact that 'A Negro is a man only in Europe?' The answer comes quick and direct in the negative. And what is the result of all this recognition of the colored man? He has been placed in the position to which he is by nature entitled and in such circumstances he is as creditable a citizen as his white brother of the corresponding walk of life."

COLLEGIANS CLASH IN JAMAICAN CONTROVERSY

University of Michigan Student Says Thaddeus McDonald Is All Wrong

CONTENDS COLOR IS NO BAR

Gregory Tells of Jamaican Conditions and Praises O'Connor DeCordova—Some Distinguished Blacks.

J. M. Gregory, a native of Jamaica, who is attending the University of Michigan at Ann Arbor, has become involved in the West Indian controversy by coming out in a statement that Thaddeus L. McDonald, a Jamaican, who is at Morgan College, Baltimore, and who maintains that there is a color line in Jamaica, is not familiar with conditions as they exist in that country.

Mr. Gregory says:

"My attention was called a few days ago to articles in THE AGE on the Negro in the West Indies. As one interested and at the same time in a position to state facts, I crave your indulgence. I am a Jamaican, at the present time a student at the University of Michigan. I have lived in this country just over one year, the rest of my life having been spent in Jamaica, where for years I was in touch with many of the most prominent men of the island.

"The subject is very unpleasant to me, it being the cause of so much trouble and unrest in this country especially, but after careful thought and long talks with other Jamaicans, students in this country, I feel it my duty to publicly take issue with Dr. McDonald relative to some of his statements.

"In your issue of January 11, you published an interesting article from Mr. De Cordova. This must have created a bright spot in the hearts of all Negroes in America who read it as they must have been glad to know

that very near to them, men of their kind were being treated as men. I know this gentleman and bear witness that everything in his article is true.

Natives Not Spoken of Negroes.

"In your issue of January 25, you publish statements contradictory. Mr. McDonald from whom these came, at least misunderstood the definition Mr. De Cordova gave of Negro! In Jamaica, the natives are called by their names or spoken of as natives, and not as Negroes. There is no such thing as colored hotel, church or anything of that sort. Further, there is probably no civilized country that is not represented in the island and all live together and have all things in common. Those who have recently been trying to unscramble eggs would find separating the Negroes from other people the task of their lives. I take it that Mr. De Cordova did not think of the mulattoes as Mr. McDonald suggests, but of all, who in a country like this, would be called colored. The statement that those in high offices do not regard themselves as Negroes is true only to the extent that due to existing conditions, as outlined there is probably no one who thinks of himself as Negro. The word is seldom if ever used to designate a man.

"That to be nearly white is an essential requirement for prosperity in Jamaica is, to use an expression not long ago used in the British Parliament, a frigid, calculated, terminological inexactitude. The suggestion has been made by another Jamaican that Mr. McDonald had his troubles at home, and failed to see that his condition did not indicate the general state. If, however, he is honest in his statements, then he is sadly wrong, for if he will but think of the different professions and official appointments, he cannot fail to see his errors, except it be that he left home when a child and is ignorant of the true state of affairs, getting his information from newspapers or so. Technical errors in this article make me think this is the fact. For example, he speaks of the Hon. S. A. G. Cox. That gentleman has not the Honorable. Again, there is absolutely nothing to show that Mr. Cox is being opposed because he is championing the cause of the less fortunate. There are a number of able men, white and colored, who have been and still are doing their utmost for the community at large, and meet with encouragement and help from all sources. Mr. Cox's principles have never been opposed, but black and white have disagreed with some of his methods.

Boasting of Superior Advantages.

"Mr. McDonald goes on to say Jamaicans come to this country and boast of superior advantages at home. Why? Do they go to Cuba or Haiti and do likewise? What need would Mr. De Cordova (a white and independent man) have to join this boasting gang? Any thoughtful person must see some facts behind it all. The

peacock is not proud because he thinks pride will help him, but because he has something to be proud of. His feathers are enviable and envied. Jamaicans have no combine; they are not agreed on any plan of campaign. How then could scores and hundreds come from time to time and tell the same tale if it were not true?

"That the natives from the fairest to the blackest are prominent in all walks of life is absolutely true. The lawyer who acted as leading counsel for the English insurance companies when they fought cases arising from so-called earthquake fires, himself now 'K. C.' and was said by Mr. Chas. Dickens, one of the most prominent K. C.'s of England to be an ornament to the Jamaica bar, is by means a fair man. The present members of the Legislative Council for Kingston, St. James, Westmoreland, recent members for St. Andrews, Trelawny, St. Elizabeth and others, some of the most prominent members of the clergy, including the moderator of a Protestant synod, and men who are or have been presidents of the island's Baptist denomination, Christian Endeavor Societies, district medical officers, including one who recently acted as superintending medical officer for the island, master of the colleges, high and technical schools, customs and other government officials are dark men, with no redeeming feature but what is open to all—sterling character and proper education.

"It would be impossible to put up signs in Jamaica intending to check the progress of the Negro in any way. Segregation of the races is unknown and justice is as much a matter of course between white and black as between two of a kind. There, if anywhere, the fittest survive, for when the white man proves himself better than the black man, he can bask in the sunshine of popular preferment, and then only.

"The last two elections in Kingston for the Legislature proved this conclusively and they were no exception. The same candidates ran on both occasions. The first time the white man who had proven himself in the City Council was elected. While he served and he served well, the dark had opportunities to show his worth, and won at the polls at the next election.

"Public opinion is cultured and strong. I feel safe in saying that should a candidate for election, whatever be his race, be so indiscreet as to speak of his or his rival's color, he would be politically dead, beyond the hope of a resurrection.

"When one contrasts facts like these, and others too great to be enumerated, with conditions existing in America, he cannot fail to see that anyone who says the two are one and the same, is not alone frivolous and uninformed, but wicked. But the proof of the pie is the partaking of it, and so, like Mr. De Cordova, I would advise any one in doubt to visit the Islands and see for himself whether it be 'all chack or cheese to chack.'"



O'CONNOR de CORDOVA

attitude of some whites in this country toward the Negro is based on a foolish and narrow prejudice, Attorney O'Connor de Cordova, 362 Riverside Drive, gave out the following statement to THE AGE:

"In an article published in the magazine section of the Sunday Herald of December 10, under the heading 'Negroes' Opportunities in New York,' Miss Mary White Ovington, quoting a young Negro university graduate said, 'A Negro is a man only in Europe.' I wish to join issue on this statement.

"Until the spring of 1907 I lived in the Island of Jamaica, a British colony of the West Indies. I am a white man, a lawyer by profession and for over eleven years, that is from 1895 to April, 1907, I occupied an important office in the service of the government. My official appointment brought me in intimate association with all classes of the community and I wish to advise all those who think that a Negro is a man only in Europe to go to the West Indies and see for themselves how very much of a man the Negro is there.

Prominent in All Walks of Life.

West Indies, Central and South America

Panama and Costa Rica

BY DR. R. H. BOYD, D. D., LL. D.

CHAPTER I

Leaving Toronto, Canada, Friday night, January 26th, with the mercury registering 15 degrees below zero, we arrived home Sunday, January 28th, at which time we found a letter awaiting us on our desk from a gentleman of high official standing of the Isthmus. Among other things the letter set forth that it was commonly rumored on the Isthmus that the work of our Board would shortly be turned over to another Missionary Board that was doing work on the Zone. This gentleman stated that he had not communicated his intention of writing to Rev. Thourbourne, our resident missionary, but knew the work with many other things and felt that if the work should be turned over by us without our having visited the Zone, it would be little less than a calamity and that we might have cause to regret the action. He advised that under all conditions it would be the very best thing for the Secretary of our Board to come to the Zone at once and see for ourselves. This gentleman held a government position and without ceremony, we began to get things together, hence

Monday night, February 5th, at 9 p. m., we left Nashville for Tuskegee Institute by way of Montgomery, Alabama, arriving about 10:00 a. m. on the morning of the 6th. After quite a lengthy conference with Prof. Booker T. Washington concerning the work of the meeting of the Sunday-School Congress, we left Tuskegee at 5:30 p. m. for New Orleans, arriving in that city Wednesday, February 7th. We spoke at the First African Baptist Church Wednesday night and visited the executive meeting of the International Association Thursday. Thursday night we attended joint meetings of the international workers at the M. E. Church. Friday we visited the United Fruit Company's office to make arrangements for sailing to Panama. Friday night, February 9th, we spoke at the Baptist church pastored by Rev. A. Hubbs. Steady and continuous rain interfered considerably with the meeting, but we had a large gathering despite the inclement weather. Saturday morning, Feb. 10th, we received notice from the agent of the United Company that he could not furnish

us a ticket to sail on their steamship, Car-tago, which was booked to sail at 11:00 o'clock a. m. We were in company with Revs. J. L. Burrill, J. W. Willard, A. Hubbs and Rev. Johnson, pastors of New Orleans, who persisted in having us lay over one week longer. This I would not hear to, and climbed aboard the ship. After holding a conference with the captain, he ordered our baggage put on board. At 11:30 the ship weighed anchor, and we sailed down the Mississippi River one hundred and twenty miles. This put us across the bar and into the Gulf of Mexico. Sunday morning, Feb. 11th, found us in mid-ocean. It was then for the first time we informed the Captain that we had no ticket, but all matters were arranged amicably and pleasantly, and we found ourself on board, comfortably arranged.

Monday, February 12th, we spied the Island of Cuba. It was then that we learned that we had wireless apparatus on board the ship and could communicate with the mainland. We notified Rev. Burrill by wireless that we were in mid-ocean and all was well. Tuesday, Feb. 13, we communicated with the office at home by wireless, and informed them that we had passed through the Strait of Yucatan and were in the midst of the Caribbean Sea. Here the waters grew rougher, and the swells from the Atlantic, coming in through the straits of the West Indies, tossed our ship considerably, and many of the passengers found it necessary to take up quarters near the banisters, where they had constant communication with the fish. However, the loved ones at home were continually in prayer for us, and we felt none of these physical embarrassments.

We amused ourself now and then by watching a large porpoise following the ship, and spouting the water, which occasionally scared up droves of flying fish. It reminded us of traveling through a prairie or a large old sage field and scaring up droves of quails or prairie chickens.

Wednesday, February 14th, at 12:00 m., when the captain, pilot and chief engineer had held a council on the bridge of the ship,

the weather being fair and the sun shining bright, they took observation and informed us that we were four hours ahead of time, as the wind had continued aft, and had assisted the large steam propeller in helping us to make time. We then asked the wireless operator if he could assist a missionary secretary in communicating with the land on the Republic of Panama. He informed us that for the price of \$1.50 he would cause to be handed to Rev. R. H. Thourbourne at Panama City a ten-word message. As Rev. Thourbourne had no knowledge of our visit or intentional visit at this time, we felt that we would need him when we landed at the city of Colon to identify us and help us to communicate with the natives in the many languages spoken on the Isthmus. With the assurance of the wireless man that his sparks, dots and dashes of blue and purple electricity would speed it over the country and be caught by the wireless station at Colon, we handed him his \$1.50 gold, taking his receipt for the same.

At 9:30 p. m., when the three bells on the ship rang the hour, the man in the tower of the ship cried out to the pilot on board, "All is well, sir, and all lights are burning bright." We found our little "hole in the wall," or in the side of the ship, and after giving thanks to Him who is Captain of both land and sea and who stilled the waters of Galilee, we tucked ourselves away for the night, remembering the dear ones at home and the cause for which we were serving in going to this strange land. We awoke early on Thursday morning and looking out of the port holes, we spied the lights at Port la Bella, and the safety man in the tower cried out, "Lighthouse of Port la Bella," and the pilot spoke down to the engineer, telling him to steer to the starboard side. Here we changed our course, and thirty minutes to 5:00 o'clock a. m. we were passing the breakwaters which shield Christobia and entered the Gulf of Colon. At 6:00 o'clock we dropped anchor, and here our ship played at mooring, and we watched the curious, busy marines dashing from ship to port and from

port to ship, visiting the many vessels that had come into the Gulf of Colon awaiting orders. At 6:30 we looked out and saw a mixture of black, olive and brown men, dressed in khaki suits, with two flags flying, the flag of the Panama Republic and the Stars and Stripes.

Here we felt like, for the first time, singing, "The Star Spangled Banner." Ladders were lowered and the gentleman whose nationality we could not tell by color, for he was neither black nor white, dressed in a khaki suit with his brass buttons shining, entered the deck. Hasty calls were made by the captain, the passengers lined-up on the upper deck and sailors and crew on the lower deck. When the doctor, the "medicine man" or brass button man, or whatever he may be called got through with whatever ceremonies he had with the sailors and crew, he made his way to the upper deck. Here he called in to the Captain to line-up the passengers, the purser furnished the man with brass buttons with a type-written list and he began to call out the one hundred and thirty-eight passengers by name. Each one, male and female, big, little, old and young, had to walk out before the "medicine man" who felt of the pulse, looked in the mouths, examined the eyes and finger nails and made many other curious searches, beside asking one hundred and one question almost in one breath. Some he let pass and some were invited to the parlor to be seated for a second conference. The writer was among that lucky number that was allowed to pass.

Going down to the purser's room, we were given some kind of a card, and were told by the purser that when the ship could land we might have the privilege of coming in contact with the custom officers of the Republic of Panama; that the United States authorities would make no further interference. By eight o'clock the ship had drawn as near the dock as possible, and the sailors and wharf crew hollered, "Heve to! heve to!" Until we felt the ship butt and jar against something which seemed to bring it to a sudden standstill. The swinging ladder was again let down and all grades and shades of officers of the Republic began to ascend. Some of them were as black as the ace of spades; some were as brown as a berry, while others were olive hued. They began to jabber, and then our remembrance of thirty years back began to come to us, and to convince us or to make a test whether we could make ourself known, we looked the olive-hued gentleman in the face and said, "Buena Dios Amigo" and received a hearty response and a ready handshake of the native, and we began then to think, that after all, we had not reached the South Pole

and that we were not in communication with unknown spirits.

After another conference with the Captain and officers, these newcomers told us that we could bring our baggage to the wharf, and here we heard a muttering and an interpreter sang out, "All trunks, suitcases and hand-grips unlocked and set open." We asked one of the gentlemen if he supposed that missionary secretaries had diamonds, rubies or pearls to bring to a land like this. Speaking in such broken Spanish, we do not know whether the laugh was created by the broken Spanish or by not irony used in the conversation. However, after running his hands through our scanty wearing apparel, he put some kind of a chalk mark on each piece of our baggage, and as well as we could understand, with a beckoning of the hand, he said, "vamos." We gathered up our hand-grip and suitcase, and said in English to one of the jet black gentlemen, "Deliver the trunk to the Panama railroad depot at once," and we struck a bee line through the deck to the ship yard, and across the ship yard to the Panama railroad station. We were informed by the station agent after some inquiry, that we would get a through train to Panama City at 10:30 or 11:00 o'clock.

We then began to look around the station for water. Finding none, we satisfied ourselves with such curiosities as we could see. Speaking to a policeman, we were greeted with an old familiar phrase, "Yo no intendi Americano." To which we replied, "Senior queri poquit agua." With a polite Panamanian bow, he showed us a saloon. We then saw that the Barbadoians drink Scotch rye; Jamaicans, rum, and the Americans, lager beer, but we wanted water, which caused the clerk to look with some surprise. Stepping back to the depot, we met one sight that seemed to be familiar in the Southern States, and that was four plainly-written signs put up in large gold letters as follows: "For white men, for white women only." "For colored men, for colored women only." Here we stopped and wondered. Getting in conversation with an old gentleman standing by the side of the depot, we asked him how long he had lived in Colon; he said forty years. We asked him the meaning of the sign; he asked us where we were from, and we told him from the States. "Ah!" said he, "you ought not to be a stranger to this sign. Did you not know," he said, "that the American Caucasians are very religious and wherever they go they carry Protestant religion, whiskey and beer, and race prejudice? These three things must always follow the American Caucasian and he plants them in whatever land he enters. Protestant religion, strong drink and race

prejudice are the three things that the American white man must have."

Bowing our head, we began to think about home. We next made our way to the cable office and asked the man what it would cost to cable our friends at home of our arrival. He informed us that it would cost fifty-three cents a word, gold. After stopping to wonder what we could say that would be worth 53 cents a word, we decided that at home they ought to know of our safe arrival, so we went back nervously to the agent, feeling in all of our pockets and finding that we had nothing except a few pieces of silver and a few pieces of paper money, and asked him if he could tell us where we could get gold. Fortunately for us we had brought all United States currency and silver dollars, but neglected to get any gold before leaving the States. This seemed to create a little concern, and all of the employees took a hearty laugh at my ignorance, but the gentleman in charge stepped forward and spoke very politely and very kindly, and said, "I presume you are a stranger, sir." We said, "You are correct." He said, "While you are in the Republic of Panama or upon the Zone, you will understand that when a business man, merchant or any person exchanges money and says gold, they mean United States money, and when they say silver, they mean Panama money. So, if you have Panama money your message will cost you \$1.06 a word; if you have American money, it will cost you 53 cents a word." Thanking the gentleman for the information, we proceeded to say to the loved ones at home, "All is well."

About this time the watchman cried out, "Panama train," and we saw a train of beautiful coaches pulling in, and a person with a familiar face stepped from the platform of the depot, looking steadfastly toward the ship landing. Rushing to the gate, as he pushed through the crowd, we shoved up against him and hollered, out, "Say, friend, can you tell me where I am and where I want to go?" Laughing, he said, "You are on the Isthmus of Panama, and you want to go to Panama City, where my wife is hurriedly preparing dinner for you." Shaking hands three or four times, slapping the new-comer on the shoulder and shaking hands again and throwing our arms around him, we said, "Thourbourne, is this really you?" He asked, "Dr. Boyd, are you really on the Isthmus?" We locked arms, and said, we must get a ticket. He said, now come and go with me, I have a friend I want to introduce you to. He carried us around the corner into a big concrete building through some rooms in a comfortable office, jabbered something in Spanish, and passed into another private room and said,

West Indies, Canada and South America

"Mr. Superintendent, I want to introduce to you Dr. Boyd, the chief Secretary of our Baptist work, the work of the National Baptist Convention of America." The gentleman, rising and shaking our hand, invited us to be seated. He then asked us something of our stay, the length of our visit, what were the prospects for the future of our work and many other questions too numerous to mention. Here we said to him that we must hurry as we wanted to catch the train for Panama City. He put his finger on a button, and we heard some bells ringing and in a few moments a clerk dressed in white stood before us. He made some kind of a sign in some kind of language, the clerk bowed, went out and brought in a slip of paper or card board. He took up a pen, wrote something across it and said, "Dr. Boyd, the Panama Railroad Company desires that you shall accept a complimentary ticket over our road to visit the work of the Canal Zone, both the construction and the missionary work."

We suppose it would be best here not to attempt to say what we did say, but all Negro Baptists who read this can draw on their imagination, and we think the unanimous consensus of opinion will be that we said, "Thank you, Boss." But as Rev. Thourbourne had used fine language and had said so many big things in introducing us, we summoned up English enough to say, "Honored Sir, on behalf of the Home Mission Board of the National Baptist Convention, we want to thank the Panama Railroad Company, through you, sir, for the courtesies extended our Board." With another shake of the hand, we were off for the depot again. Crawling aboard the train, or attempting to do so, we were informed when the agent or conductor looked at our complimentary ticket, that we were an American citizen, and thereby having a first-class complimentary ticket, for all intents and purposes, as good as that given to a white man. We were given a seat in the first-class coach, which was behind the baggage car, and soon felt with that ease and freedom that is the inheritance of every man, whether it is accorded him or not.

(To be continued in next issue.)

(Next article begins with "The First and Only Sunday on the Panama Zone.")

MUCH INTEREST IN

WEST INDIES DEBATE

Age 28-12

it is conceded that in every country on the face of the earth there are two classes of persons; the one representing the best type of citizenship and the other the conduct of whose members reflects discredit and disgrace on the land of their birth and their fellow citizens. It would therefore be unfair to one country as to the other to select a representative West Indian Negro for comparison with a low type American Negro and vice versa, and then say here is a

proof of their superiority. Be that as it may; let us now examine some of Mr. McDonald's criticisms.

Mr. McDonald agrees with Mr. DeCordova that Negroes in Jamaica are prominent in all walks of life, but declares that that gentleman has made the mistake of confounding the prosperity of the few with the welfare of the many, and then asks: 'Who are these men of whom Mr. DeCordova has spoken?' His answer is rich men, in some cases learned men; and in most cases men who do not regard themselves as Negroes.

Conditions in Jamaica Same as Other Countries.

"I know of no country where there is an equal distribution of its wealth among its inhabitants and where a general satisfaction prevails, except it be Moore's suggested 'Utopia'—some must be rich and others poor. Nor do I know of any land where there is an equality of mental capacity among its people—some must be learned and others illiterate. If all were commercial men there would be no customers; if all were professional men there would be no clients or patients.

"While admitting that the Governor bestows judicial offices and other government positions on the Negroes, McDonald says that these seeming honors are only a blind to the real conditions of the Negro in Jamaica, and in fact, it is a mere pretext to strengthen the disadvantages and injustices under which

"When, therefore, I read O'Connor DeCordova's article in THE AGE respecting the West Indies, I concluded that it would terminate the controversy; first, because Mr. DeCordova is, to use Mr. McDonald's expression, 'a man of intellectual attainment, social status and an unblemished character'; secondly, because of his vast experience through many years' practice at the bar and later as a high government official, which brought him in contact with all classes of West Indians; and thirdly, because he is a white man.

Provoked by Statements of McDonald.

"Thaddeus L. McDonald's unwarranted attack on Mr. DeCordova's very fair statement has now induced me to take up the issue. I wish it distinctly understood at the outset that my purpose is not to discuss the relative merits of the West Indian and the American, for that is not the point at issue. Furthermore,

the Governor, the newly appointed Judges of the Supreme Court, and the Chief of the Resident Magistrates, numerous Justices of the Peace, and scores of others holding high government positions, so clearly identifies them with the Negro race that the broadest stretch of imagination and the most profound metaphysical reasoning would not lift them even in our minds to the happy medium—the mulattoes. To be charitable then, I must assert that the learned collegian is quite unfamiliar with the true conditions as they exist in Jamaica, and if he claims the contrary he must be charged with a wholesale departure from the truth.

"His citation from Sidney Oliver's remarks in support of his contention contradicts rather than supports it. Here it is: 'The white Jamaican, whether foreign or Creole, has a prejudice which is scarcely to be differentiated from that of the American Negro. But it is a prejudice operative only in so far as the colored man is individually inferior to the white man in capacity and achievement. The latter being equal, however, or regarded as equal they meet upon terms of apparent equality.' Manifestly this statement favors the Negro, for it indicates that so long as he is respectable and is able to measure strides with the white man his color is not a bar to the enjoyment of the privileges and honors accorded his white brother. It follows too, that any race, be it white or black, some of the members of which setting up a standard of good citizenship which is in harmony with reason, good morals and the notions of progressive industrial activities, may regard the other members thereof as being inferior who fail to live up to this standard, and whose views and actions are opposed to it. Mark you, not inferior in the sense of flesh and blood, but in the essentials of representative citizenship."

No Color Line !

4/14/12
The Union

"In the social conditions of South America are reasonable or are of the America, which are sufficiently the past; they are vital in the minds same from Panama to Patagonia to of the South Americans, are ever regard them as a whole, is to be renascent and so stimulate preju- found one of the real reasons for dice, which feeds on slight food in their attitude of unfriendliness, or all lands and most so, it would at least of negative regard, toward appear, among the Latins, and it the United States. The color line may take years to cure the situation. is not drawn in any South American Repeatedly, when I could get below republic, not even in Argentina, their surface of urbanity, I have the most white of all, where there had Brazilians, Chilians and other are those who undoubtedly would South American retort: wish to do so, but do not dare.

"The Negro and Indian are peace- you do, but deep down in your ful enough and have been much hearts you do not like us and do married into the whites. Not only not respect us; you look upon us as do the Spanish and Italians find no Negroes or half breeds, and believe objections to the blacker natives, that to be black is to be inferior." but the Germans quite generally —From The Andean Land. By Chase S. Osborn. increase the percentage of hemo- Conditions in Jamaica. globin in their blood, as well as nearing themselves to the lands and its people in a progressively homo- To the Editor of The Age: 2-29-12 geneous manner. But the American, as a general rule, is prejudiced, and it does not matter a whit to him whether Solomon or Hannibal were Ethiopians, or whether the Arcanians were never conquered. The South Americans take careful note of this.

Slavery was abolished in most of the republics many decades before emancipation took place in the United States. They seem to be provokingly pleased to remember the days before '60, when the United States was ministered entirely by southern influence, and they do not seem to recognize much change. They revert to the lynchings in the South, to the utterances of such monuments of malice as Tillman, who is sane on almost every other question but that of the Negro, and they persist in claiming from one end of the continent to the other that Presidente Montt, of Chili, was once upon a time ejected from a Washington hotel because the manager insisted that he was a Negro. "It doesn't matter whether these

in this country. Now if Mr. McDonald is not satisfied with my criticism he can go with me next year, 1913, of the first week of the month of January, to Kingston, Jamaica, West Indies. There I will spend a month or two. Now for fear the gentleman may accept my invitation it would be reasonable for him to pay his passage and I will entertain him at my relative expense. I now locate at 405 Cumberland street, Brooklyn.

Thanking you for the space, I am, Respectfully,

EVERALD E. WINTERS.

WANTED!

To hear from one hundred respectable colored families who desire to settle in British Columbia, where I have four hundred acres of rich, black, loam garden land, all cleared, which I will sub-divide into five acre blocks, build good, comfortable homes of two to ten rooms, barns, sheds, etc. This property is near Vancouver railway, electric lines pass through it; water, transportation; close to churches, schools and postoffice. Located on the best salmon fishing stream in the world; an abundance of game, er, etc. The section around ch and valuable. Maps with be prepared to make your se- ne, for the number of these all cash payment will be re- years. For full particulars, ress

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